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ANALEPSIS.

OR, AN *Mary the Blessed*

ESSAY

TO PROVE THE

ASCENSION or TRANSLATION

OF THE

Blessed VIRGIN

INTO

HEAVEN,

SOUL and BODY.

Corpus solidum & succi plenum.

*Dicam insigne recens, adhuc
Indictum ore alio.*

HOR. Od. 25, Lib. 3.

Non ego Ventosæ plebis suffragia venor.

Id. Ep. 19. Lib. 1.

— *Ες νεβρον αμυν αλευμαι.*

THEOCRITUS

L O N D O N.

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Mercer's-Chapel in *Cheapside*. 1737. (Price One Shilling.)

ANNÉE 213.

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ASCENSION OF TRANSILATION

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ANALEPSIS:

OR, AN

ESSAY, &c.

THE Love of Novelty is one of the most prevailing Passions of Mankind. It began as early as the Species, and has run almost thro' all the Individuals, thro' all Ages, without any Change or Variation. There may be some particular Exceptions in some certain Situations and Phlegmetick Tempers; but these are not sufficient to destroy the general Observation: The History of the World and Church being a continued Proof of it, from the Beginning to the present Age. Various Modes of Government have taken their Turns, according to the Humours of Men, and have all in their Order been extoll'd and made the Subject of Panygericks. New Fashions in our Habits, Buildings, Conversation, Breeding and Pleasures follow so

A 2 quick

quick upon one another, that every Man living without a written History of Variations, must take Notice of them; and all of them have ever been the best, the most convenient, the most polite and elegant in their several Seasons. The same Disposition may be observed in Matters of another Nature, from *Tales* to *Newton*; every Philosopher has had his Day, and gloried in the Number of his Disciples. Religion has had the same Fate from the great Patriarch of Mankind, *Adam*, to the great Patriarch, and sole Bishop of the Church, the present Pontiff!

THE religious History of this single Island would fill some Volumes, if we were to collect only the Opinions that have been in Fashion, in a few Centuries. Sometimes the Pope has all the following, and who but he shall rule our Faith and Manners. At another Time he is forc'd to quit his Government, and depart with all his Wares and Ministers, and is burnt in the Streets, as an Usurper: And the venerable *Calvin* comes in his Room, who reigns with greater Moderation, but not so long. Suspensions and Jealousies arise, and *Arminius*, the *Dutchman*, takes the Chair. I mention not the several little Upstarts that have put in for a Leading, because they soon died away, and were lost in the general Cry. I must not forget, that *St. Peter* and *St. Paul* were claimed by all Sides, and so have incidentally been mentioned.

THE Church has had its Day, and has been hooted thro' the Island, but the Noise has soon grown fainter and fainter, like the dying Eccho, 'till 'twas lost: Her Advocates have hardly dar'd to rise in her Defence, and are told that nothing will subdue her Haughtiness

riness but stripping. Slavery under the exceeding petty Names of Passive Obedience and Non-Resistance shall in one Reign trumpet thro' the Country ; and, in another, Liberty and Property bawl 'till they rend their Throats, under the Conduct of a Traitor.

*Quo non præstantior alter
Ære ciere viros Martemq; accendere cantu.*

OPPRESSION and hard Usage has now rid in Triumph over the Necks of Dissenters, but has at Length been dismounted by Toleration and Liberty of Conscience, which for some Time, please and delight, but being long enjoyed, make Men vain and wanton, hankering after Novelties. At one Season the rigid, glouting Demon. Orthodoxy (as some have painted her) will suffer no Altars but her own to receive any Homage ; and anon the spritely, smiling Charity has made some Conquests, and gather'd Adorers round her. For a while they have gaz'd upon her Beauty, admir'd the lovely Goddess, spoke her Praises in soft Accents, and vow'd to be her Homagers.

Pone sub curru nimirum propinquo

Solis sub terra domibus negata :

Dulce ridentem Chariten amabo

Dulce loquentem.

BUT they have soon grown mad with her Charms, brandish'd their Lances, and turn'd Knight-Errants for her Honour ; which she never required at their Hands.

IN this variable and fickle Country I cannot forbear thinking, that my Title-Page (which pre-

presents the Reader with a Subject entirely new) will attract a good deal of Attention.

It may, indeed, be said, that it is only the Revival of an old Article of an old Religion, which was banished many Years ago from hence, for some pretended Misdemeanours of its Founder, and his Ministers. I allow the Objection; but affirm, notwithstanding, that the Belief of it has never been in Fashion for a great Number of Years here, and therefore, upon my Revival of it may as properly be called *new*, as the Ruff of Queen *Elizabeth* would certainly be call'd a *new Fashion*, if any Leader in the Modes should now introduce it.

BUT, if in this Respect I am disappointed in my Expectations, yet the Boldness of the Attempt will surely please the People, who love to see Courage in any Shape: And I presume they never like Hardiness so well as when it appears against Numbers, and worldly Settlements and popular Opinions. There are some Men who are such nice Judges in Church Architecture, that perhaps there is not a single Building of this Sort, which pleases them. The Ornaments are either so pompous and glaring, that they cannot bare the Splendor of them, or too *Gothick*, and full of Trifles to be viewed with Pleasure; others are plain enough indeed, but then they are Edifices, and that's enough to displease them.

I have often thought these Connoisseurs loose a world of Pleasure, which Men of more vulgar Understandings meet with, whose Taste not being so exquisite, see a great deal of Order and Decency, and Venerableness in some of these Edifices, which give nothing but Disgust to the Masters.

BUT

BUT be this as it will, I may hope for their Favour, tho' in a distant Manner only, I make an Attempt upon any one of these Buildings: For I apprehend it matters not from what Quarter the Attack comes, or whether it be by Storm or by Sap, so the Work go on; unless they will allow no Man the Honour of battering them down, who does not do it by their Methods, and by their Weapons.

I HAVE yet one Thing more to say, before I enter upon my Subject, which is this, That if I was asked, what I imagin'd to be the most prevailing Fashion in South Britain, I should answer, that next to Free-living, Free-thinking is the Darling, *i. e.* Free-speaking, and writing and publishing upon any Topick a Man chuses. I mention this, not at all as being a Reproach, but only by Way of Plea, and Apology for my present Attempt, and hope I shall not be the only one who is denied, or treated ill for using, the common Liberties.

AND thus having encouraged myself with the good Prospect of meeting with a sufficient Number of Readers to recompence me a little for my Pains; by the Consideration of the Novelty of my Subject, and the Boldness of my Undertaking; and finally insinuated my Hopes of meeting with Neighbours Fare in *Free-thinking* and *Free-writing*, I betake myself *cheerfully* to the Subject. I say *cheerfully*, because I can never believe the good Nature of Britons will suffer them to treat with Candour, the Writers *against* the *Son*, and persecute those who engage in *Defence* of the *Mother*.

AND here, in the first Place, I mention it as a leading Consideration, that we have no Account at all of the Virgin's Death, in the New Testament, nor any certain Account any where else.

else. 'Tis not enough to answer, 'tis appointed for all Men once to die, and thence conclude she departed in the common Way of Mankind, because such general Positions always admit of Exceptions. We know that this was true from the Beginning, and took Place as soon as our first Parents became Mortal, but yet *Enoch* was translated before the Law, and *Elias* under it. Besides they, who speak of her Death, are altogether uncertain about the Place: Some say she died at *Ephesus*, others that she died in *Palestine*. They are at as great a Loss about the Time and Manner of her Death, whether she expired in the Middle or Decline of Life, by a natural or violent Death. Since then no Body knows when, or where, or how she died, we have no positive Proofs of her Death at all; and so may fairly look about us to examine whether there are any Presumptions that she did not die.

Enoch and *Elias* are the only Instances of Exception from the general Rule of Dying; the one before the Giving of the Law, the other after it. It seems highly reasonable to believe that the better and more perfect Institution should be honoured this Way, even with more Instances of Translation than the State of Nature, and the legal Covenant; and one would be tempted to think the whole College of Apostles at least should have had this Privilege, did we not know that their Bodies were design'd to be Guardians, and Protectors of States, and Kingdoms, and work Miracles for the Proof of new Doctrines, which would not otherwise be assented to. But sure we may be allow'd to say, that as the two former Dispensations had each of them one Translation, the Gospel could not fail of having

having *one also*, as being infinitely beyond them in every Point of Excellency. This is the least we can say upon this Head; and this being fix'd there can be no Dispute who should be the Example of it, the Virgin *Mary* being in a thousand Particulars the most distinguish'd Saint under the Gospel.

INDEED in the Nature and Reason of Things, the Dignity and Honour of the Virgin seem to require that the most remarkable Distinction should be made between her and others, *even the best*, (under the Christian Dispensation) in the Way of leaving this Earth. *Maria de* Vide Bayle
Agreda. *Jesus of Agrada*, who writ the Virgin's Life by Inspiration, assures us, "That as soon as she came into our World, she was transported into Heaven by Angels, who afterwards repeated this Favour often. And further that God assign'd her an Hundred out of each of the nine Choirs of Angels, *i. e.* Nine hundred to keep her, and twelve others to serve her in a visible Form, and eighteen more of superior Dignity to descend by *Jacob's Ladder*, to act as Ambassadors of the Queen to the great King." And is it possible for any Man to think, that Angels, who constantly thus guarded her Steps, and transacted all her Affairs, would suffer her to share the Fate of Mortals, and fall into the Dust? What miserable Keepers had they then appear'd to be, in so relinquishing their Trust? But we need have no Suspensions upon this Head; they who had so often descended down the Ladder to bring Messages from Heaven to her, and ascended back again to carry her Dispatches, wou'd surely one Day compleat their Services in a triumphant Translation of her to Paradise.

THE same *Maria* assures us that God had given her every Thing that was possible to be communicated, every Thing except the Being God. And can Immortality be wanting? Whoever reads that Life will meet with such a Scene of Wonders as will stagger a common Faith *, unless it be of *Spanish* Growth, and indeed there are few who dwell out of *Spain*, a Soil peculiarly fitted for the Nourishment of this Virtue, who are capable of understanding such rapturous Histories. For those happy few I have taken these Passages out of the divine *Maria*, and to them only will they appear as proper Evidences of the Virgin's Prerogatives.

WHAT follows may be digested in any Country, and by any Man, which is this, *that the Virgin did really exist long before she appear'd in Flesh*. This can offend no Man, who is not an Enemy to the primitive Fathers, and has not conceived an Aversion in Particular to the great *Irenæus*, upon whose Authority I chiefly found my Assertion. Whether all Souls were made at once, is a Question I am not concern'd in, but that the Virgin had a Being very near as soon as *Eve*, our common Mother, cannot easily be denied, since that grave Writer assures us *that she was Eve's Intercessor* †.

* The Faculty of Divinity at *Paris* could not digest it, and therefore pass'd a Censure upon it; tho' they declare their firm Belief of the great Things, for the Support of which, it was writ. They declare they intended, not by this Censure, in the least, to diminish the Worship which the Catholick Church paid to the Virgin. — That they honour her as the Mother of God, that they trusted in her Merits, believ'd her immaculate Conception, and her assumption into Heaven, Soul and Body.

Bayle's Dict. Not. D. Agreda.

† *Virgo Maria Virginis Eva ad vocata.*

Iren. L. 3. c. 19.

What

What curious Speculations in Divinity may be form'd from this extraordinary Passage, I shall not enquire, but 'tis obvious at first Sight that the Virgin's Præ-existence is Matter of Fact, it being impossible that she should act, and take upon her the Character of an *Advocate* before she had any *Being*; all Philosophers and Divines too having invariably agreed that the Existence of an *acting Substance* is a necessary *Substratum* of all *vital* and *spontaneous* Operations. The Virgin *Mary*, then we see, was not only contemporary with the Virgin *Eve*, but acted for her as an Advocate and Intercessor. And can we, after this, so much as suspect that she could die the common Death of Mankind? Especially if we consider that this Advocateship seems to be a Sort of Initiation into the high Post she now possesses; 'twas, as it were a private Introduction to that Office, with which she was in a more pompous and august Manner, in due Time to be invested; and having in this single Instance try'd the Power and Prevalency of her Merits, she would be the more emboldened, to take upon her a larger and more extended Province; and so from a private Patron, easily become a common and universal Intercessor.

WHICH leads me to observe further, that as her present Honours certainly look best when viewed as the Consequence of a Translation: So some will be apt to think that her present Dignity, as an Advocate, which the Church rings of, is all Fiction and Imposture without it; and that she is actually got no further than *Hades*, if she left her Body behind her. The Scripture Heaven is a Place where *only* embodied Spirits dwell, so that this Receptacle was not the proper Place to which

she was to retire, if she left this Earth uncloath'd. And who can bare the dreadful Consequence? What becomes of all the Prayers, and Vows, and Tears that ascend to her (as at *Christ's Right Hand*), from ten thousand Altars? Her whole Church has then been worshipping she knows not what, and pouring out her Sighs, she knows not whither. In vain are all our *Ave Mary's*, which are ever in our Mouths. In vain are all the Virgin's Litanies, Offices and Pfalters bespangled with a thousand high sounding Epithets, which all suppose her where she is not, if disembodied. And the great St. *Anselm's* pious Observation, * *That the Virgin's Name invoc'd, is sometimes more salutiferous than that of Jesus*, is a mere ignorant Rant, if she is not in Heaven, where she is not if her Body did not attend her.

CEASE then to dethrone the *Queen of Heaven*, the *Mistress of this World*, and the whole Hierarchy of the upper Region. Cease, I say, to bring down this divine exalted Virgin, to a Level with the vulgar seperate Spirits of the Just, by denying an embodied Translation.

I once happen'd, I remember, to mention this Argument or Presumption in a large Company, who seem'd very much startled at it, and after a considerable Pause, one of the Number told me, with a visible Concern in his Face, that at this Rate I should soon make the *Kalendar* serve for nothing else but telling us the Days of the Month; for he did not believe any Man could prove the Translation of any of the Saints set down there. And so beginning with *January*, he run over a List of Names; St. *Almacius*,

* *Velocior est nunquam salus invocato nomine Mariæ quam invocato Nomine Jesu.*

St.

St. Nilamon, St. Julianus, with 5000 other Saints for the 16th of *February*; St. George, with 1525 Martyrs for *May* the 29th; St. Petronilla and the 10,000 Martyrs for *May* the 31st, The *Seven Sleepers* for *July* the 27th, and so on. When he had ended his Catalogue, he demanded very gravely (tho' I perceived something of a Sneer upon his Countenance) whether I imagin'd all these good People were translated, which it seems they must be, according to this Way of Reasoning, or they have no Title to our Adoration. I made him no immediate Answer, and so he begun again in a higher Tone, and call'd to witness all the holy Relicks of Saints and Martyrs, (of which likewise he run over a long Catalogue, and of the Places where they lay inshrind) to prove the Impossibility of a Translation, and told me withal, that had I ventur'd to utter what I had said, in any but an *Heretical* Country, I should sadly repent my Folly in feeling what he was sorry to say, he thought, I deserv'd. Upon this, an old Acquaintance, who had an Affection for me, and fear'd I could not extricate myself from this Difficulty, rose up, and very frankly said, he saw no Harm in what I had said, and particularly undertook to answer my Adversary's Argument drawn from Relicks, and looking full at him, said, in a more *desultory* Way, what I am going to set down in *short* to the best of my Remembrance.

" SIR, (says he), you seem to have had the
 " Education of a Gentleman, but I fear your
 " Tutors taught you no natural Philosophy or
 " if they did *their* Duty, you have made
 " little Use of their Lectures. I will venture
 " to assert that all the Saints and Martyrs in
 " the *Roman* Kalendar, were actually trans-
 " lated

“ flated into Heaven, Soul and Body, and
 “ left Matter enough behind them that pro-
 “ perly belong’d to them, and more than
 “ enough to make twenty fuch Bodies as
 “ thofe they carried off with them; and *this*
 “ makes up the Relicks we boast of, and
 “ juftly adore. We are perpetually changing,
 “ and there is not a fingle Atom about me now
 “ that I was Mafter of 20 Years ago. You,
 “ whatever you think of it, are not the Man
 “ you was five Years ago, and if you live five
 “ Years more, will loofe half that great Belly
 “ you have been fo carefully nurfing. Sir, did
 “ you ever hear of fuch Things as Micro-
 “ fopes? They are Glaffes that help our Eyes
 “ to fee what no Man can fee without them,
 “ and if we had one here, the whole Company
 “ might obferve what a Smoak perpetually
 “ arifes from our Bodies. You are constantly
 “ furrounded by a grofs Atmosphere, which
 “ by the Help of thefe Glaffes would appear
 “ as vifible in the *calmeft Seasons* of your Life,
 “ as the Fumes that iffue from you *now*, occa-
 “ fioned by your Bitternefs againft my Friend,
 “ are vifible to our naked Eyes. What be-
 “ comes of all thefe *Effluvia*? Are they an-
 “ nihilated? No fuch Thing. They are
 “ ftill in being, and that very Body which
 “ was mine 20 Years ago, and not an Atom of
 “ it mine now, is yet fomewhere, and if I
 “ had Zeal enough to be a Martyr when call-
 “ ed to it, would be fomewhere found (to per-
 “ petuate my Memory) either in whole or in
 “ Part, fupposing I fhould be thought worthy of
 “ a Tranflation. This is the very Cafe of all
 “ our Kalendarly Heroes I am perfwaded,
 “ which appears from this one Confideration;
 “ that we have the very *ſame* Limbs and Por-
 tions

“ tions of the same Saints in various Places at
 “ the same Time; half a Dozen Heads of *
 “ *John the Baptist*, four Hands may be of
 “ another eminent Personage, five Ears of a
 “ third, two or three entire Bodies of a fourth,
 “ and so on: Which Facts may be accounted
 “ for from what I have said, and upon no other
 “ Principles whatsoever.

I FOUND my honest Friend had been dabling
 somewhere among Books; and in truth he could
 not at any Time have made better Use of his
 Philosophy than in the present Case. He
 stun'd my Adversary, and appear'd to most
 then present a considerable Naturalist, and I
 did not think myself obliged to contradict him.
 What has been hitherto said, is only a Pre-
 sumptive Way of Reasoning; but yet a good
 Number of such Arguments, when laid toge-
 ther, will amount to a high Probability. I
 could mention a great many more, but I
 shall only observe, that the Virgin's Pictures,
 of which there is great Plenty, seem to inti-

* We are told by a good Roman Catholick, *Michael de Marollas*, Abbot of *Villeloin*, that he was present when the Head of *St. John the Baptist* was shewn to the Princess *Mary* at *Amiens*. After she had kiss'd it, she bid him do so too. He did so, and whisper'd softly to himself, that this was the fifth or sixth Head of the Baptist that he had kiss'd. — The Person that shew'd the Head, it seems, heard this Whisper, and reply'd that he could not deny that there was mention made of many other Heads, (he had heard perhaps of *St. John* of *Lyons*, *Rome*, *Spain* and *Germany*) but that this was the true Head; and to prove it, bid them take Notice of a Hole above the Right Eye, telling them that this was the very same that *Herodias* made with her Knife, when the Head was presented to her. *Vid. L'Enfant Preservé. Vol. III. p. 141.*

N. B. Had the Priest been Master of my Friend's Philosophy, he would not have been put to such a Shift to vindicate the Genuineness of the Head.

mate

mate an Apprehension, that she was one Day to be translated. Why all this Care to preserve an Image of her, if the Body was to be preserved for Adoration? I think *Rome* has no less than four of these Pictures, all drawn by *St. Luke*; one of which he always carried about him, and ordered it to be placed in his Tomb.

Tecum vivere amem, tecum moriar Libens.

If I do not mistake, *Florence* has another of these Pictures in the Church of the Annunciation, *Padua* another; *Cambray* and *Bavaria* two more, and all that are acquainted with the *Loretto*, know that the Virgin's Statue there, was the Workmanship of *St. Luke*, who was not only an eminent Painter but a Statuary of the first Rate.

If these still remaining Pictures are a good presumptive Evidence of a Translation, I'm sure that Image of *Our Lady at Monserrat*, is something more, and is indeed no less than a Demonstration of it. This Piece was drawn by *St. Luke* in Heaven itself, and fell down from thence among the Rocks of *Catalonia*, and was there found by Revelation. The Reader presently sees what naturally follows from this Fact; so that all I shall observe, is, that this Drawing must necessarily exceed all *St. Luke's* other Pieces, being the Portraiture of the Virgin in all her Glory, and the Work of an immortal Hand. How must his Imagination glow, when he had such an Object before his Eyes, and all the Colours of Heaven to spread upon the Canvass?

I HAVE resolved not to load my Title Page with Quotations, being fully satisfied that the
ious

Pious will take my Word for it, that I do not deceive them; and as for otherwise disposed Persons, I have Reason to think they would laugh at all my Vouchers, how numerous forever.

BUT to proceed to something more considerable;

I MUST not forget that the *immaculate Conception*, demonstrates the Translation, and that without tasting Death. The Truth of this Doctrine has been established by learned Doctors, who have prov'd it to be *naturally, physically, metaphysically, and infallibly True*. The Academy of Paris defended it against a Dominican Friar, who had asserted, *Omnes homines præter unum Christum ab Adamo contraxisse peccatum Originale*. The Council of *Basil* declared for it in strong Terms, as being agreeable to the Catholick Faith, to Reason and Scripture; and all Catholicks are commanded to defend it. But since that Time this Doctrine has receiv'd the most authentick Confirmation imaginable, which is sufficient to stop the Mouth of every Man, unless he be a Dominican Friar.

An. Dom.
1387.

IN the Year 1595, there was wonderfully brought to light in the Mountain *Valparaso*, near *Granada* in *Spain*, an Arabick M. S. writ by *St. Cicilius*, a Contemporary with the Apostles. The Title of it was, *De Domo Gloriæ, and Domus tormenti*, and in the Book itself, after many high Encomiums of the Blessed Virgin, there is this solemn Declaration of all the Apostles. *Illa Virgo, illa Sancta, illa Electa, a primo originarioq; peccato præservata fuit, atq; hæc veritas Apostolorum concilium est, quam qui negaverit imaledictus & excommunicatus erit, & salutem non consequetur, sed*

Vid. Ged.
des Tract.
Vol. I. p.
334.

in aeternum damnabitur. i. e. She the Virgin, she the Holy, she the Elect, was preserved from the first and original Sin; and this Truth is the Sentence of the Apostles assembled in Council, which whosoever shall deny, shall be accursed, and excommunicate, and shall not obtain Salvation, but shall be eternally damned.

NOTHING can be more solemn and pointed: And yet the Dominicans have the front to deny, even to this Day, this Article, tho' guarded and enforced by an Apostolick Anathema. "Oh *Dominic!* could but thy Sons
 " at last repent of the hard Speeches against
 " our Lady, how infinitely dear would they
 " be to *Catholicks*; who yet retain for them
 " a brotherly Compassion, as they bear thy
 " Name.

I CONFESS his *Holiness* has never yet made the Belief of this Article a fundamental Point in his Religion, so that Damnation does not follow upon the disbelief of it. The Apostolick Council has indeed made both Excommunication and Damnation the Consequence of infidelity on this Head; but as all Laws are put into the Hands of the Ecclesiastical Monarch (who is under an infalliable Guidance) either to enforce or suspended them; while he has not invigorated this Sentence of the Apostles with his Declaration that it is now in *force*, we may take it for granted, that it is to be look'd upon as *dormant*. Far be it from me therefore to pronounce a Sentence of Damnation upon our Friars of the Order of *St. Dominic*. I only admonish them of an Error, which may prove fatal, when ever the Guardian of the Spiritualities shall judge it meet to breathe upon the dry Bones, and bid them live.

LET me be permitted to offer to their Consideration the Words of the Great *Mussus*, Bishop of *Bitonto*, as I find them quoted by a learned Writer. " O *Rome*, to whom shall we go for the Divine Counsels, but to those to whose trust the Dispensation of the Divine Mysteries has been committed. We are therefore to hear him, who is, instead of God, in Things that concern God, as God himself—Certainly, for my part (that I may speak my Mind freely) in Things that belong to the Mysteries of Faith, I had rather believe one Pope, than a Thousand *Augustines*, *Feroms*, *Gregories*; not to speak of *Richards*, *Scottusses*, and *Williams*. For I believe and know the Pope cannot err in Matters of Faith, because that the Authority and Right of determining all such Things, as are at all Points of Faith, resides in the Pope.

I HAVE so good an Opinion of the Dominicans as to believe, they will readily embrace the Truth, upon the first intimation from *Rome*, that the Apostolick Anathema shall take Place. For my part, I can't but wish a speedy Declaration in its Favour, that this celebrated Order, which has bred so many Prodigies of Learning, and slain so many Thousands Heretical Monsters, which have risen in the Church, may have no Stain to lessen the Fame of their Learning, or tarnish the Warmth of their Zeal. How will the Virgin then look down and smile upon their Repentance, and double her Intercessions!

BUT to return from this Digression. The Doctrine I say of the *immaculate Conception*, is a strong Proof of the Virgin's Ascension. The unhappy first Parents of Mankind, entail'd

upon us Death, as the Consequence of their Fall. *By Sin came Death*, but surely where there is no Stain, no Seeds of Corruption or Mortality, no Physical Malignity, nor any imputative Guilt, there Immortality takes Place, as it wou'd have done in the Original Pair, if they had but shut their Eyes and Ears to the Enchanter. If *Adam* was made to be *immortal*, so was the Virgin, as being entirely * free from that which made him *Mortal*. Can any Man be so absurd as to say, she suffered the Punishment due to Sin, tho' she was without the least blemish? Can the Innocent be punish'd just as are the Guilty? This is an Argument we see that arises out of the very Constitution of the Virgin, and proves her Ascension to be as certain as her Being.

I CAN hardly here deny myself the Pleasure of going a little out of my Way, to answer an Objection, and abate the Triumphs of some People, who are disposed to be merry, and break their Jest upon a Picture of the Blessed Virgin now in Being, and which was drawn by *St. Luke*. I refer now to that celebrated Piece called our Lady of *Czenstockow* in *Poland*, which was drawn a little before the Virgin's Assumption. This, as well as others, drawn by that celebrated Hand, appears to be taken from a Face in the Bloom of Youth and Beauty, before Age had made the least Wrinkle; and in all Respects represents a *young Lady*, bating that Time has somewhat deadned the colour-

Vid. Biblioth. German. Vol. XXXII. p. 84.

* Remarkable are the Words of the Council of Basil: *Virginem Dei Genetricem Mariam—nunquam actualiter subjacuisse originali peccato, sed immunem semper fuisse ab omni originali & actuali peccato, præveniente, & operante Divini Numinis Gratia.*

ing, and tarnish'd the liveliness of the Paint.
 " A very likely Thing indeed, that this can
 " be the Virgin's Picture drawn a little be-
 " fore she left this Earth, when it is plain, ac-
 " cording to the justest Calculation, she cou'd
 " not be much short of Eighty Years at that
 " Time. It wou'd be miraculous to see a
 " Person of her austere Life, preserve her
 " Charms even till Forty. How monstrous
 " then must be the Supposition of their being
 " preserv'd to double that Number of Years?
 " Besides, as the Virgin was in her Youth ex-
 " quisitely beautiful (as *Neophorus* relates)
 " 'tis the more unlikely she shou'd continue so
 " to Old Age; since Time always makes the
 " most terrible Depredations, where Nature
 " has bestowed her greatest Skill.

THIS is the Objection, and I confess, at first View, it seems plausible enough; and I cannot see how 'tis possible for the Opposers of the *immaculate Conception* to say one Word against it. I fear they must be driven to the sad necessity of believing, that all St. *Luke's* Pieces are mere Forgeries, and all that worship them, worship they know not what: To be sure they are not the Images of the Virgin, and may be the Portraits of Strumpets. But the *immaculate Conception* solves the Matter at once; *since being free from all Sin, she must assuredly be free from all those Effects, which are the Consequences of it.*

As the first Pair wou'd, without doubt, never have been sick or infirm, in pain, or felt any Infirmary, had not the Fall broken their Constitutions, and mangled the Divine Workmanship: So the Virgin being pure and unsullied, must of Course have flourished in *immortal Youth*, and possess'd all the sprightliness of
 Fifteen,

Fifteen, even at a Hundred, if she had continued here so long. In Truth, then, it matters not, at what Time of her Life this Picture was drawn; Years having no Power to make any Alteration in her Features, unless perhaps for the better. So that if this Piece we are speaking of, had presented us with the Image of a *venerable Matron*, in the decline of Life,

Delapsam in Cineres facem;

With the Marks of Eighty in her Countenance, we might safely have pronounced it an arrant Forgery. The Objections of the Adversary, are the strongest Evidences of the genuineness of this and the like Paintings. Thus does the *immaculate Conception*, look both to Heaven and Earth; carrying the Virgin in a triumphant Chariot upwards, and securing the Veneration of her Image, left us as a Memorial of her, from all suspicion of Fraud or Collusion.

AGAIN, as far as I remember, all the Apparitions of the Virgin have been *bodily*, and in an August manner, becoming her Power and Majesty. So she appear'd in aid of St. *Dominic*, before a vast Congregation, when he had under his Hands, a Man possess'd with 15000 Devils. St. *Dominic* ask'd, Who was the Saint in Heaven the Devil fear'd most: But the Devils beg'd his Excuse, deeming it a cruel Thing in him, to require an Answer to a Question, which if truly answered, must at once be the Ruin of their Kingdom. However, St. *Dominic* wou'd not be thus put off, but went to work with his Rosary, and immediately Flames burst out at the Demoniac's Nose, and an hundred Angels appeared in Golden Armour, and in the midst of them,
the

the Blessed Virgin with a Rod of Gold in her Hand. Vid. Gedd: Tract. Vol. III.

WHEN *Santa Rosa* was married to *Jesus Christ*, the Holy Virgin was present at the Wedding *as at the Marriage of Cana in Galilee*. “ And she had much more Reason (says “ my Author) she having been the sole Mother and Match-maker of this Wedding, “ which had been wholly contrived, and order’d by her, it having been her own Request, “ that her only Son did take *Rosa* for his Wife, “ and who at last said these Words to the “ *Bride*, * See, *Rosa*, the great Favour my “ Son has done you.

I MUST add that it has been confidently reported, that some Nuns have lived a long Time together, upon the *Milk* of the Blessed Virgin; but of this I have at present no Vouchers, and therefore do not much rely upon it. The following Account, however, is full to the Point, and stands upon the Authority of Cardinal *Bona*, whom I would almost as soon believe as the Pope himself. The Fact is this: “ That a “ Monk of his own Order, which was the Benedictine, having been carried up to Heaven, “ did then see the Blessed Virgin sitting upon “ a Throne, with innumerable Multitudes of “ Monks and Friars, of all Orders besides his “ own, about her. The good Benedictine “ was so confounded at this Sight, that he “ was ready to have sunk down; which having been observed by the Blessed Virgin, “ she called him to her, and bid him be of

* N. B. *Santa Rosa* was born about an hundred Years ago or more, and her Life was writ, and printed in *Spain* about 50 or 60 Years since, and that no Doubt might remain with any, of the Truth of her History, it was approv’d and licenced by the Inquisition, and many more Ecclesiasticks.

good

“ good Courage, for the *Benedictines* were so
 “ dear to her, that they were always the near-
 “ est to her, and having thrown aside her
 “ Robes, he saw a numberless Company of
 “ *Benedictines*, which he could not see before.”
 A remarkable Relation, which, as it proves,
 there is no Order of Monks so much in the
 Virgin's good Graces; so also that *she* has actu-
 ally been seen embodied in Heaven by a cre-
 dible Witness.

HERE it will be proper to inform the Reader
 that there is a very valuable Creed in Being;
 that is full to my Purpose. I mean that
 which goes by the Name of the Virgin's;
 not because it contains the Articles of her
 Faith, but those Articles of Faith which we
 are to believe concerning her. It begins like
 the *Athenasian Creed*, *Whoever will be saved,*
before all Things it is necessary that he hold
the Faith concerning the Virgin Mary, which
Faith, except every one do keep undefiled, with-
out Doubt he shall perish everlastingly. It ends
 in the same Manner too, *This is the Faith con-*
cerning the Virgin, which except a Man believe
faithful he cannot be saved. The Article I am
 concerned with is, *That she ascended into Hea-*
ven, and now sits at the Right Hand of the
Son, praying for us without ceasing. The Au-
 thor of this Creed was the celebrated *Bona-*
venture a great Saint; of whom we have this
 remarkable Passage, “ That not being able to
 “ take the Sacrament in the usual Way, thro’
 “ a violent Indisposition in his Stomach, had
 “ the Holy Pyx placed upon his Breast,* and the

Rites and
 Ceremo -
 nies of all
 Nations,
 V.I.p. 400.

* This puts me in Mind of a remarkable Cure wrought on
 a Woman at *Lausanne*, in the 12th Century, who was
 troubled with a Bloody Flux. A certain Saint call'd *Hilde-*
grade

“ the sacred Wafer instantly penetrated that Way into his Bowels, in order to become “ the Life of his Soul.” The same great Man composed what is called the Virgin’s Psalter, which is nothing more than the Psalms, which *David* addressed to God, with proper Mutations, addressed to the Virgin *Mary*. It was published at *Paris* in the Year 1607, *Cum Privilegio Regis*, with the Approbation of the Sorbon, and is now in Use as a proper Manuel of Devotion to the Blessed Virgin. I mention these Particulars as what give Weight to his Creed, and set it next to the Determinations of Popes and Councils.

HERE it will not be improper to mention the Testimony of an Eye Witness of the Virgin’s Ascension, who tells us, “ That St. *John* “ called together the Apostles and Disciples to “ his House on Mount *Sion*, to pay their Respects to the Virgin *Mary*. She was then just “ upon the Point of her Translation, and having kindly taken Leave of every one of them; “ was carried thro’ the Air into Heaven by a “ triumphant Guard of Angels, in the Sight “ of the whole Company.” The Relator of this Fact is the great *Dionysius* the *Ariopagite*, who was an Eye Witness of the whole Transaction.

It will be necessary to give some Account of him, that his Testimony may not be suspected. Vid. Cave Hist. Lit.

grade being applied to, sent the Woman the following Words, which she was to lay upon her Stomach: *In sanguine Ade orta est mors. In sanguine Christi extincta est mors. In eodem sanguine Christi imperio tibi, O sanguis, ut fluxum tuum continas: i. e. Death came from the Blood of Adam, and was extinguished by the Blood of Christ: In the Name of this Blood of Christ I command thee, O Blood, to stop thy Course.*

Vid. Bib. Germanique, Vol. 15. Pag. 74.

D

pected.

pected. He was born and educated at *Athens* the Seat of the Muses. He travelled into *Egypt*, and saw that wonderful Eclipse of the Sun at our Saviour's Passion, which produced from him that remarkable Exclamation, * *Either God himself is suffering, or sympathizes with some Sufferer.* At his Return Home, he was taken into the venerable Assembly of the *Areopagus*, and when St. Paul was at *Athens*, he was converted to the *Christian* Faith, and by the Hands of that Apostle ordained the first Bishop of that See. He died at last a Martyr for *Christianity*, in the Reign of *Trajan* or *Domitian*. Can any one desire a more authentick Witness of any Fact? A Man of consummate Learning, as *Suidas* represents him, a Man of high Dignity and Splendor, a Senator and Citizen of *Athens* before his Conversion, and which was more a Bishop and Confessor after it.

I CONFESS many speak very disrespectfully of those Writings, which bare the Name of *Dionysius* the *Areopagite*. A Frenchman, *Dallee*, has writ a whole Book against them; and *Cassaubon*, in a rude Manner, has affixed his Censure in a Copy of *Dionysius's* Works, which are in our King's Library. The Words are in his own Hand-writing, and stand there to this Day, as far as I know.—† *The Author highly deserves to be read, and in many Things cuts the Throat of Popery: But 'tis Stupidity to believe he was contemporary with the Apostles, 'tis Madness to attempt to lead others into this*

* ἢ το θεον παχει ἢ το παχοντι συμπαχει.

† Auctor est sanc lectu dignissimus, & qui Pontificiorum causam aperte in multis jugulat. Hunc autem fuisse Apostolorum equalem stupefc credere, furor est velle aliis persuadere, Alinos esse oportet, qui hoc sibi sinent persuaderi.

Opinion, and they must be very Asses who will suffer themselves to be led into it. If it was necessary I would enter upon a Vindication of this *Christian* primitive Writer, but *Natalis, Alexander,* and *Emanuel Schelstratenus* have done Justice to the Works of this first Bishop of *Athens*, and to them I refer the Curious, notwithstanding *Causabon's Stupidity, Madness,* and *Asses.*

I STOP here, and beg the Reader will look back and lay all these Proofs together, and then poise their Momentum. I have often seen a Q E D set at the Conclusion of a List of Arguments of much less Weight; but I have no Inclination to do the like, tho' I presume I have more Reason for it. Let the Reader do it of his own Accord, when I have compleated the whole Argument, if he finds he can do it with a safe Conscience.

IT may, perhaps, be thought strange I have not yet mentioned the Determinations of Popes and Councils: But I consider where I am; in a Country full of Reasoners, who admit of no Authority. *St. Paul* can hardly stand his Ground, and even *St. Peter* himself is often called to account; so that his bare Word stands for little. What can his Successor then hope for, but Disdain, even tho' he speak with the Voice of Thunder? I resolved therefore to write, so that it may evidently appear, I have no Need of that Support, howsoever honourably I may think of it.

BUT, to go on, I must observe, that it's a Rule which all good Writers, Orators, and Disputants to reserve their strongest Proofs, and upon which they most depend to the last, which is certainly right. The reverse Method is very prejudicial; for, when a Reader, or Hearer observes your Proofs to dwindle, and

grow fainter and fainter, he naturally sinks with you, and goes away with the last, which is, perhaps, nothing, and so your whole Design is lost. The Way of jumbling Proofs together at a Venture, just as they arise in the Mind, breeds great Disorder and Confusion, and rarely has any good Effect, but often leaves the Reader or Hearer in Suspence, which is next to doing nothing: But the first Method rarely fails of Success; so that when the last Argument is strongest, the foregoing are commonly honour'd with the Influence of it, and the whole appears a Sort of regular Demonstration. Whether I have ranged my Reasonings in this Order, and according to their real Moment, in what has been already said, I shall not now look back to enquire, but this I will venture to assert, that what I have yet to offer, is worth all the rest; and, tho' it be only a single Argument, I will venture to put it in the Scale against the many I have offered to Consideration. If I were disposed to be vain, I would call it *singly considered*, a Demonstration, and plume myself upon it, as being a Thought entirely new, and unoccupied by any Writer, that has come to my Knowledge: And yet 'tis so plain and obvious, that I wonder no Body, in the Course of so many Centuries, has hit upon it. The Course of it will be of some Length, and therefore I must bespeak both your Patience and careful Attention. I shall go over it *gradatim*, taking the most plain and evident Part of it first; which, when well understood, the careful Reader will the more easily take in what follows.

HERE, I observe, in the first Place, that no reasonable Man will scruple to admit this Proposition, *That where we have the entire Bodies*
of

of Saints remaining with us on Earth, or Portions and Members of their Bodies, there we have good Evidence to believe that those particular Saints were not translated into Heaven. To suppose one Body in Heaven, and another on Earth, belonging to the same Person, is destroying the common Notion, Men generally have of Body; which is, That it can occupy but one Place at once and at the same Time.

THERE is indeed one particular Exception which yet I wou'd not mention, were I not apprehensive it might be drawn into this Argument as a Confutation of what is above advanc'd; but these Cases are so vastly different that I would hope few will venture to reason from the Certainty of the *one* to the Possibility of the *other*. In the one there is Revelation, or a Divine Warrant for the Support of it; and constant Experience in the daily Sacrifice of the Mass, in which ten thousand Times ten thousand Worshippers at *one* and the *same Time*, receive into their Mouths, not by Piece-Meal, or Division, but *whole* and *entire*, the Body of *Christ*, which is at God's Right Hand: And that there might be no Dispute in the Case for Want of ocular Demonstration; *That* which usually appears to the Senses as naked Bread only, has upon particular Emergences assum'd it's real Shape and Substance, and stood forth as true Body, Flesh and Blood. A thousand Facts that might be related, will witness to the Truth of this, both in antient and more modern Times; so that the Proofs of the Ubiquity of Body, in the one Case, being so very plain, and no Evidence at all appearing, or pretending to be offered on the other, we may hold to this, *That the Bodies of the Saints that are here with us on Earth, cannot be in Heaven*

ven at the same Time: And consequently are a Proof they were not translated.

As to those Saints of whom we have only some particular Members, the Case is not so fully evident; but it looks somewhat odd to suppose any Saint in Heaven, maim'd, or any Ways defective; to want a Head, suppose, or an Arm or a Leg: And therefore I am of Opinion, that these Portions of them are very near as strong against a *Translation* as entire Bodies themselves. They were once in Company with their fellow Members, but by some extraordinary Accident have had the good Fortune to be preserved, enshrined, and worshipped, while their Partners are mix'd in common Earth, or lie some where secured from perishing, till they are miraculously discovered for the Benefit of future Times.

BUT, to advance a Step further, I observe in the second Place, *That there is not one single Relick remaining (I mean of the Bodies) of the Persons who were (without any Dispute) translated into Heaven.*

As to *Enoch*, we are so far from hearing of any of his Bones, that I don't remember to have read any where of any Thing yet in Being, that had any Relation to him. He lived 365 Years, I think, before his Translation, and must have had Occasion for many Utensils, and being so distinguished in his End, every one that had an Opportunity would have been fond of preserving some Remain to perpetuate the Memory of his Ascension; which would have past from Father to Son, for I remember no Hint which may lead us to conclude there were among the *Antediluvians* any Sacred, publick Repositories for these Things. However in private Hands 'tis probable, *Enoch's Remains* were

were very numerous, especially among the Pious. *Noah* does not appear to have brought any of them into the Ark, but I cannot think he wou'd forget to take some few Memorials of so extraordinary a Person; especially when he seems to have had a reliquary Disposition. The Reason of my saying so is, that he did not forget to convey the Remains of *Adam* into the Ark, and when he came out of it, divided his Bones among his Sons, allotting the Skull to *Shem*, whose Descendants brought it into *Judea*; so that even *Adam's* Head may yet appear; and there is Reason to believe that tho' it would be ridiculous to think of ever seeing the Head, or any other Part of *Enoch*, yet Time may come when some of his Vestments, or Furniture, or Portions of them, may be discovered: And without Doubt great Numbers of such amazing Fragments had been exhibited long ago, to the World, had not a terrible Defaction from the Faith prevailed in many Places; even to the Extinction of all Zeal of Enquiry; and in many more has so disheartened the truly inquisitive, and curious, that they have not been able to make Head against the Sneer and Railery of Hereticks. No wise Man, I dare say, let his Zeal be never so warm, would venture to expose in this Island, the Slippers of *Enoch*, that fell from his Feet in ascending, tho' he could produce the strongest Reasons, viz. Visions, Revelations and Miracles, to prove them a real Part of that great *Antediluvians's* Wardrobe. A peculiar Sort of Faith is necessary to conduct Men on these Occasions, which is not the Growth of every Soil, but of such only as are under a peculiar Influence, and Regimen: But whenever the World is so disposed as to return to the true *Mother*, we may then, and not 'till then,

Vid. Bayl.
Diet. A-
dam.

then, expect to retrieve immense Treasures of genuine Remains that now lie locked up, either in the Cabinets of the Connoisseurs, or buried in various Parts of this terrestrial Globe. Then shall *Palestine* and *Asia the Less* give up their Dead, as yet unknown. Then shall *Britain* once more rejoice to see her *Becket* in all his Glory; and every other Soil where Patriarchs, Prophets and Martyrs, (whose Names perhaps were scarce heard of) have given up the Ghost, shall disgorge her holy Slumberers, and bid them rise to Honours that have long awaited them. Nay, even *Rome* herself, who has undergone so many Revolutions, and has been so ransacked in every Corner, as almost to forbid all Hopes of fresh Supplies, shall yet again, even *this Way*, pay a new Tribute to her Pontiff.

BUT to descend to the next Instance of a real Translation, which is *Elias*. Neither are there any Remains of his Body, to be heard of any more than of *Enoch's*; and indeed the *ante diluvian*, of whom we have not so much as a Dish or a Spoon, wants only a single Relick of this Sort to equal him with the *Mosaick* Prophet. A Portion of *Elias's* Mantle or Cloak is the only Remain happily transmitted to us, and is at *Oviedo* in *Spain*, if I am not misinform'd; at least it was there some Time since, and in so religious a Country there is little Fear of its being embezzled. The Course of its Passage into *Spain* can only be guess'd at by me. Probably it was handed thro' a Succession of *Jewish* Prophets, till it came to *Malachi*. To whom he committed it, I cannot so much as conjecture. 'Tis probable that it came into the Hands of *John the Baptist* at length; and that his Disciples, who were

were at the Charge of his Funeral, were likely enough to be his Heirs.

AN ingenious and learned Friend of mine suspects, by the Care *St. Paul* expresses about his Cloak, that the Prophet's Garment was in his Custody: And if that be the Case, I will venture to add, that he might probably leave it in *Spain* behind him, after he sail'd from thence. I am not skill'd enough in those faithful Ecclesiastical Records which convey down Things of this Nature, and so may have betray'd an Ignorance that the Antiquaries will laugh at. I beg Pardon that I have meddled with Matters out of my Reach, and hope the *Hardoin's* and *Montfaucon's* of this Age will set us right; who were they but as *willing* as they are *able*, might perhaps trace every Relick in Being, at least great Numbers of them to the very Sources. An impartial History of this Sort is greatly wanted, and would be the most entertaining, and instructive, that has appear'd since the *Fugitive Greeks* brought Learning into *Europe*.

I HAVE sometimes thought that *Moses* has a Title to a Place among the translated. *Philo Judeus* plainly supposes that he was translated. Some of the *Rabbis* (may be all for I have not dealt much among them), are of the same Opinion. The Text in *Deuteronomy* does not exclude it. His appearing with *Elias* at the Transfiguration looks that Way, and the * Contention between *Michael* the Archangel
E and

* *Jude* v. 9. *Michael* the Archangel, when contending with the Devil about the Body of *Moses*. — That is, when *Moses* was dead, and his Body buried in a Place unknown to all Men, as the Book of *Deuteronomy*, c. 34. v. 26. and *Josephus Antiq.* l. 4. c. 48. informs us: The Archangel *Michael* was sent by God to bring his Body out of its Grave to Heaven, which the Devil, who claims the Power of Death, opposed:

and the Devil about the Body of *Moses*, receives a good Solution upon this Foot. I pay no Regard at all to the famous Account of the opening *Moses's* Sepulchre lately, and the Absence of the Body from thence. Much less can I harken to that leud Fellow, who pretended to shew at *Florence* a Vial of Sweat that issued from the Archangel upon this Occasion. However, for the better Reasons above, I own I am not willing to oppose the Translation of *Moses*. What I said at the Beginning may seem to lead the Reader to think I did not reckon *Moses* among the translated; but he will observe, upon Reflection, that I was there speaking of such who were translated without tasting Death.

LET *Moses* then be considered as a third Example of a literal Translation; and here too no one ever heard of a proper Relick of his Body, at least I never did. But as to other Things there are very considerable Remains; such as a Portion of the *Manna*, with which the *Israelites* were fed in the Wilderness; Part of the Rod with which he divided the Water of the Red Sea, which are to be seen at *Oviedo* in *Spain*; and Part of the Altar of *Moses*, together with another Portion of the *Manna*. The two last I fear are not to be seen, having formerly had a very unlucky Situation in the Abbey of *Glastenbury*, as *Hearn's* Chronicle informs us. Whether they were hid like the Vessels of *Solomon's* Temple, when it was destroy'd by *Nebuchadnezzar*, there is no Certainty. How-

opposed: At which Time the Contention happened. This is confirm'd by *Josephus*, who probably had it out of an old Book, call'd the Assumption of *Moses*. Thus some interpret the Text, and I own this Sense put upon it, has a plausible Appearance.

ever

ever I have so good an Opinion of the religious of this Country, as to believe they buried all the good Things they could, and especially their Relicks, in that sore Time of their Distress under *Henry VIII.* And I am the more apt to think so, because their Enemies have not triumph'd much upon the Head of carrying their Gods into Captivity. We have some Instances, I confess, of this Nature, but they are so few that 'tis impossible to think the Hundredth Part of them were Sufferers. So the Rest are reserv'd to happier Days, to grace the Restoration of that People, and well-come their Return. Foreign *Priests* we must expect as a natural Consequence of such a Revolution, but I hope there will be no Necessity of foreign *Relicks*, unless the Fickleness and Wantonness of our People lead them in Religion, as it does in secular Matters, where foreign Food and Sauce, Apparel and Furniture are in high Esteem, when at the same Time they have better at Home. For my own Part I had much rather never see this Revolution; then see it attended with a Hankering after strange Dieties, while the *Dii Patrii* are de-thron'd. Give me the Bones of a *Becket* or a *Winifred*, or of some long naturalized Saint, or I shall lend my Hand to keep up the present Heresy and Schism. The Case is exactly the same with Regard to our Saviour.

THERE is not any where one proper Relick of his Body, nor did ever any Man, except one, pretend to have found the least Morfel of it, that I can hear of. I must here observe that the *Blood* which came out of his Side (which if I mistake not is yet in Being) must not be look'd upon as a Relick of his Body, nor the *Præputium* that is to be seen at *Rome*, if I re-

L'Enfant
Pre. Vol.
III. p. 139.

member right. There was indeed a Monk, who once pretended to have brought from *Jerusalem* a Rib of the *Verbum Caro*; but he plainly appears to me to be a wicked Stroler, whose Design was to expose and ridicule the Veneration the Faithful paid to Relicks, or else a very Knave, who hop'd to cheat honest Men of their Money. This is manifest from the List he expos'd to the *Florentines*, in which the above-mentioned is one. He shew'd them a *Finger of the Holy Ghost*, the *Face of a Seraphim that appear'd to St. Francis*, one of the *Nails of a Cherubim*, some of the *Rays of the Star that appear'd to the three Kings in the East*. A *Vial of the Sweat of St. Michael when he contended with the Devil*; a *Feather of the Angel Gabriel*, and a little of the *Sound of the Bells of Solomon's Temple* *. This Fellow, who had the Confidence to propose such a Catalogue of Relicks can deserve no better Character than what I have given him, so I shall pay no Regard to his Rib of the *Verbum Caro*; but proceed to observe that as we have no proper Relick of our Saviour's Body; so we have innumerable Remains that relate to his Birth, Life, Miracles, Death, Burial which are all perfectly consistent with his Ascension.

THE Manger in which he was cradled is at

* Just such an impious Fellow was that Monk, who, in the last Century, carried from Place to Place, a Feather of the *Holy Ghost*. When he had held forth upon the Virtues of his Relick one Day, and found the People work'd up to a proper Pitch for Adoration, he opens the Box where he kept it, but met with nothing but *Coals*, somebody it seems having convey'd away his Feather, and lodg'd them in the Room of it. This Accident would have put any Man of ordinary Impudence out of Countenance; but the Rascal cry'd out aloud, Here are some of the Coals that broiled *St. Lawrence*. *L'Enfant Preserv. Vol. III. p. 139.*

Rome,

Rome, and, as *Baronius* says, is all of plain Wood, without any Decorations of Gold or Silver. The *Water Pots* that were us'd at the Marriage of *Cana* in *Gallilee*, are at *Ravenna*, *Pisa*, and elsewhere. The *Table*, at which he eat the Last Supper, the *Knife*, with which he cut the Paschal Lamb, the *Dish*, in which it was laid, the *Cup* in which was drunk the Sacrament of his Blood, and a *Portion* of the Bread of the *Lord's Supper*, are Things which the Devout know where to find.

THE *Cloth* that spread the Table at the Last Supper is at *Vienne* in *Dauphine*, the *Towel* with which he wip'd the Disciples Feet, and the *Hem of his Garment* that cur'd the poor Woman, are still in Being. This last is at *Cologne* in the Possession of the *Carthusians*, and the Ladies of that Place, we are told, send Wine to the Monks to have the Relick steep'd in it, and drink it upon any emergent Occasions. *Geddes V. II. p. 228.*

Some Pieces of our Lord's *Swadling Cloths*, when he lay in the Manger, some of the *Bread* with which he satisfied the Hunger of 5000 People, the *Hair of St. Mary Magdalen*, with which she wip'd his Feet, are to be met with at *Oviedo*, together with some of the *Earth* our Lord stood upon when he rais'd *Lazarus*, and some of the *Earth of Lazarus*, his Grave. We had formerly here in the Monastery of *Glastenbury* some of the Gold that the Wise Men offer'd to our Lord, with some of those Stones of which the Devil said to *Jesus*, *Command that these Stones be made Bread*, as *Hearn* tells us in his Chronicle of that Monastery; but these in all Probability are irrecoverable Lost, the * Gold especially. I MUST

* If it was coin'd Money we might have some Prospects of hearing of it. And doubtless it would give us some Light,

I MUST not forget a most remarkable Relick, that can never be too much admired, there being not the like any where in the World, I verily believe. Relicks that are common, and that are to be seen in many Places, do not strike the Mind so strongly (tho' indeed the commonness of them diminishes not at all their real Worth, or salutary Efficacy) as those that are rare, especially if there be but one of the kind in the Universe. " At *Vendome* in *France* " they show a Tear, which our Saviour shed " over *Lazarus*, and was gather'd up by an " Angel, who put it in a little Chrystal Vial, " and made a Present of it to *Mary Magda-* " *len*. The famous *Pere Mabillon* is now " (*i. e.* when *Mr. Addison* was upon his Tra- " vels, for from him I take this Account) en- " gag'd in the Vindication of this Tear, which " a learned Ecclesiastick in the Neighbour- " hood of *Vendome*, wou'd have suppress'd as " a false and ridiculous Relick, in a Book he " had dedicated to his Diocesan, the Bishop of " *Blois*. It is in the Possession of the Bene- " dictine Convent, which raises a consider- " able Revenue, out of the Devotion which is " paid to it, and has now retained the most " learned Father of that Order, to write " in its Defence" — It has never been my good Fortune to meet with this Vindication of *Mabillon*, but the Character of the Man, and his other learned Performances, will easily induce me to believe, that he got the better of his Adversary. I may be mistaken, but the true

as to the Place in the East, from whence they came: As they were Kings 'tis probable they brought with them some Medals struck at their several Coronations, which when found, may enlighten some Obscurities of the Eastern History.

Way to judge of the Issue of the Contest, is to enquire whether the Faithful have abated of their Zeal for the *Tear*; and the Monastery of the *Benedictines* has fallen short of its usually Profits arising from it.

SOMETHING OF other of the *Apparatus* of our Lord's last Sufferings and Crucifixion is common enough. The entire * *Cross* itself was found by St. *Helena*, in the Year 326. The Story is told by *Ambrosius*, *Sulpitius*, *Paulinus*, *Rufinus*, *Jerom*, *Chrysostom*, among the Antients, and by Moderns without Number; and is so well known, that I need say no more about it. The *Inscription* that *Pilate* affixed to it, is still at *Rome*, and *Tholouse*, if my Author says right. How it is divided between them, I have not learnt, but it seems to me that *Rome* has the best Title to the *Latin* Part; or perhaps it may be only multiplied.

THE *Nails* with which our Saviour was fastned to the Cross, are to be seen, one at *Milan*, two at *Rome*, in the Churches of St. *Helen* and the *Holy Cross*, one at *Sienna*, one at *Venice*, one at *Cologne*, one at *Triers*, three at *Paris*, and I believe more of them are to be heard off.

ABOUT four or five Hundred Years ago, *Lucas Tudensis* mentions four, one at *Paris*, one at *Constantinople*, and two at *Tarsus* in

* Not far from *Jerusalem* is a Convent of the *Greeks*, taking its Name from the *Holy Cross*. The Reason of its Name and Foundation is, because here is the Earth that nourished the Root, that bore the Tree, that yielded the Timber that made the Cross. Under the High Altar, you are shewn a Hole in the Ground, where the Stump of the Tree stood, &c. Vid. Maundrel's *Jour. from Aleppo to Jerusalem*. pag. 94.

Cilicia; but the Diligence of after Ages, has made further Discoveries, so that all our Antiquaries, Statuaries, and Painters have been greatly mistaken; who, as far as I have observed, speak of no more, nor express any more in their Pieces, than three *.

THE *Launce* or *Spear* that was used at our Lord's Crucifixion was found, I cannot say when or where, or by whom; but that it was found, is certain, since it has been heard of in several Places. The *Point*, or rather *Points* of this Instrument (it seems to have been a sort of Pike with four or five Points) are at *Rome*, *Paris*, *Saintes*, and at another Place, which I have forgot: And we learn from *Burnet*, that at *Reading* there was an Angel, who brought over the *Spear's Head* that pierced our Saviour. If these five *Points*, or rather four of them, were brought together (for that at *Reading* I fear is gone beyond Redemption) we might better judge of this military Instrument. I don't remember that *Montfaucon* has any where in his Antiquities, given us the Cuts of these

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* There are some who Account for this Number of Nails of the Cross thus. That there are indeed but three remarkable Nails which fastned the Hands and Feet; as to the rest of them, they are either those which have been rubb'd against the former, in order, without doubt, to receive the same divine and miraculous Qualities; or are only little Parts of the true or genuine ones (like that, for instance, at *Aix la Chapelle*, which is the Point only of that shown at *Rome*) or are only such as fastned the various Pieces of the Cross together.

They may likewise very probably be Nails of Crosses, to which several Holy Martyrs have formerly been fixed, and as Martyrs, are the Members of *Christ*, there is some Authority for maintaining them to be Nails of our Saviour's Cross; by which Construction it may easily happen, that several such Nails of the Cross, may appear in the World.

Rites and Cerem. of all Nat. Vol. I. p. 347.

Points

Points, Copies of which, no doubt, might have been procured.

THE *seamless Coat* of our Lord was found, to the best of my Remembrance, at a Monastery near *Paris*. There were certain Letters upon it (in Needle-work I suppose) which shew'd it was made by his Mother for him, when he was very Young. 'Tis now at *Triers* on the *Moselle*, and at another Town on the *Seine*.

Ab! Quantum mutatus ab illo!

The *Roman* Soldiers wou'd not divide it. Ah shame that Christian Men shou'd split it, and rend it! I will not give these People the hard Name of Schismaticks, but 'tis plain they have made a Rent in that which was design'd as an Emblem of Unity. Let them amicably meet together, and call to their Assistance the expertest Artists at the Needle, and when they have finely drawn it together, let the Lot determine the Property. The *Sponge*, and the *Gall* are at *Rome*.

THERE is none of the *Vinegar* remaining, that I have heard of, unless it be in the *Sponge*, which, whether it be wet or dry, I do not know.

THE *Pillar of Flagellation* is at *Rome* and at *Jerusalem* too, as *Maundrel* assures us.

THE *Crown of Thorns* is pretty much scattered, a third Part of it being in one Place, a single *Thorn* there, this Place has *two*, that *three*, another *five*. *Paris*, *Rome*, *Compostella*, *Oviedo*, *Mascon*, *Tholouse* and other Places here and there, boast of the precious Remains. An Enemy to these Sort of Antiquities, but a great Devotee to all Heathen and prophane

Relicks, once told me, in his strong Way of speaking, That he did not question, but if a diligent Search was made thro' *Christendom*, as many Thorns of this Crown might be picked up as would fence out an Acre of Ground: But there is no talking with such Men, who always come loaded with the highest Prejudices when these Matters are proposed to them. They are *Christian* Relicks, and that's enough to make them Cheats and Forgeries; as if these were not capable of being preserv'd, and handed down, as well as thousands of Heathen Utensils, Instruments of War, Statues, Basso Relievo's, Shields, Urns, and I know not what. What should be the Reason that the *Pagan* Antiquities at *Rome* are all genuine, and the *Christian* Relicks there are Monkish Impostures? *Titus's Triumphant Arch* is a true Remain of that Emperor's Grandeur and Victories: Our Saviour's *Cross*, and the *Inscription*, which are yet in Being as well as that, are mere Forgeries. A Roman *Urn* is a precious Treasure, our *Lord's burial Cloths* are no better than Rags. This Man, whom I just now mentioned, who would gaze with Wonder, and even adore the *Arm of Alexander*, if he had it; would yet turn up his Nose at the *Right Hand of John the Baptist*. Shew him the *Dagger* that stabb'd *Cesar* in the Senate-House, or a Portion of his *Toga* and you captivate his Eyes; but shew him the *Point of that Spear* which pierc'd a sacred Body, or the *seamless Coat* that covered it, and you raise his Indignation. 'Tis well if you can persuade him to view it, or if he condescends to that, you'll have a thousand Objections started, and he'll leave you with his Sneers and his Joaks, or, at least, pity your Weakness. Indeed, it is to be lamented, that ever since the Revival

vival of Learning (as some call it) the religious Disposition is much sunk, and Men have suffered themselves to be called off from seeking after *Christian* Antiquities, to hunt after Heathen Urns, Priapu's, Lares, Demigods, Coins, Altars, and a thousand other Things, with hard Names. I know where an *antique Venus* would sell for fifty Times as much as the *Picture* of the *Virgin Mary*, tho' drawn by the the Hand of St. *Luke*.

Pudet hæc opprobria.

Poor *Montfaucon*! How could a *Christian* Priest consume so much Time and Pains, as to collect fifteen Volumes of *Egyptian, Greek, Roman, Arabian, Ethiopian, Phenician, Syrian, Persian, Scythian, German, Antiquities*, all of Heathenish Original? Sure he would have deserved much better of the Church, and acted more becoming his sacred Function, if he had put together the same Number of Volumes, explaining *Christian* Antiquities, which I believe might have been done with more Ease and less Expence: But such is the State of Things that it's likely he perceived his Pains would have been lost, and that *Jupiter* and his *Thunder*, would sell better than better Things; a Figure of a *Vestal Lamp* would have more Purchasers than *that of the Virgin Mary*; the *Needles, Earrings, and Girdles* of the *Pagan Ladies*, would please better than the same *Implements* of *Christian* Matrons and Martyrs; in a Word, that *Heathen Furniture, Dishes, Spoons, Cups, and rich Vessels* would attract a carnal Eye sooner than the *Virgin's Earthen Ware*, in her Cupboard at *Loretto*. — This vitiated Taste has been the Occasion of introducing into Churches; Churches at *Rome* too,

the Remains of old Heathen Temples, that had been consecrated to Idols. A Pillar that *Addis. Travels, p. 172.* stood may be in a Temple of *Apollo* or *Bacchus*, or *Venus*, now blazes over an Altar where *Jesus* the Son of God is every Day sacrificed. Indeed it is a burning Shame that *Rome*, the holy *Rome*, the Seat, of Sanctity, should have in her more Heathen Relicks than any City under the Dominion of her Pontiff; that an entire *Temple*, sacred to Gods and Goddesses, should yet be standing there; as if Heathenism was one *Day* yet to triumph over the Religion of *Jesus* in the Capital of his Vice-gerent. I have long suspected that a Worldly Spirit, has been for many Years sliding into that City, notwithstanding all the Attempts of the several Successors of *St. Peter* there to suppress it; for tho' they have all been unerring in Points of Faith, and could never teach Men Doctrines untrue: Yet Virtue and Vice, being Things of a personal Nature, and what the Man himself must be active in; they do not fall under the Jurisdiction of Infallibility. That was designed only to make Men *orthodox* and *sound* in their Opinions and Belief; not to combat their Vices and reform their Lives; so that the Popes of *Rome* have no more Reason to be charged with the Vices of their Subjects and Ministers than any temporal and secular Princes themselves. Nay, I do not see that *this* Infallibility of *these* spiritual Princes must necessarily be attended with Virtue in their own Persons, since Opinions and Practices are Things of a quite different Nature, and are every Day seen to contradict each other in numberless Examples. Not that I would insinuate that the Case has been so in any of the Successors of *St. Peter*, remembering very well that

that remarkable Observation of the good Florentine, *Colutius Salutatus de signano*, and which others had observed before him, That the Apostolick See has this natural Priviledge annexed to it, *Either to find a Saint to be made Pope, or make him a Saint after his Election.*

HIS Words are, *Ut dici solet, habet hoc Apostolica sedes innatum, quod vel Sanctum in veniat hominem, vel Sanctificet jam inventum.* The Popes then, I say, are no ways chargeable with this terrene Taste, that has got into their Metropolis, but only their Ministers and Subjects, who reap the Profit of it. My Zeal for the devout Father (whose Devotion, perhaps, may sometimes make him a Property) may have led me a little too far out of my Way, in the Opinion of the Reader, tho' I confess, as to myself, such Excursions are like stepping aside out of the Road, to see a beautiful Prospect or an elegant Building, when a Man is upon a Journey. They enliven the beaten Tract, and defuse a Chearfulness over the Remainder of his Road. Having then thus done Justice to a favourite Character, I return to my Path.

THE Linnen Cloaths, in which Christ was wrapp'd in the Tomb, are at *Turin*. The Authority of *Baronius* is sufficient to put all other Claimants to Silence. His Words are express, *Permansit integra divina operante virtute illesaq; hactenus sanctissima Sindon, quæ corporis Domini Nostri J. C. delibuta unguento in Sepulcro posita fuit, veluti operimentum et stratum, quæ et in se imaginem in sepulcro Domini jacentis expressit, asservaturq; summo honore in Ecclesia Taurinensi.*

THE Napkin that was about the Head, is not yet fixed to any Place that I know of. *Baronius*

ronius leaves us here in the Dark, observing only from *Bede*, that it was transmitted to Posterity after it had been miraculously preserved from the Flames. I have much ado to forgive this, our Annalist, for a base Omission here, when he had our Countryman *Bede* before him, for had not my Author told the whole Truth from *Bede*, I should not have had the Opportunity of laying before my Reader a very curious Piece of History, which *Baronius* passes over, as not worth his Notice. *Bede's* Account is, "That this Napkin was originally
 "stoln by a *Jew*, and descended to his Pos-
 "terity, who, by the Virtues of it grew ex-
 "ceeding rich. At length there arose a Con-
 "test about the Property of it, and the Mat-
 "ter was carried before a *Saracen* Prince,
 "whose Name was *Majuvias*, and who liv'd
 "about *Bede's* Time. The Judge immedi-
 "ately ordered a Fire to be made, and threw
 "the Napkin in directly, committing the
 "Decision to *Jesus*. The Affair was soon
 "determined, for it flew out of the Fire, and
 "after it had a good while sported itself in
 "the Air, it slid down gently into the Arms
 "of a *Christian*. *Bede's* Words are, *Sudari-*
 "um veloci raptu effugiens evolasse, & in sum-
 "mo aere diutissime quasi ludendo volucritasse;
 "ad ultimum sese leviter in cujusdam de Plebe
 "Christiano sinum deposuisse." As this *Chris-*
 "tian was, in all Probability, a poor Man, 'tis
 not to be questioned that he soon mended his
 Fortune, since we may be sure the *Napkin*
 could not in Decency be more kind to the old
 Possessors who were *Jews*, than to the present
 Proprietor who was a *Christian*.

PERHAPS the secular Virtue of it is one
 Reason that it is not yet come to Light, Men
 not

not being fond of letting the World know how they get their Money. If this Mundane Energy ceases, and a Celestial Efficacy, which belongs, I think, to all other Relicks comes in its Room, we may soon expect to hear of it. Things of a meerly spiritual Nature, are not much hoarded up, the Virtue of them being universal, and as applicable to every Man, as to any one in particular; as efficacious in a Church or Convent (may be more so) as in a private Apartment: So that no Man, let him be ever so much a Niggard, will, in this Case, be under any Temptation to keep this *κεκτημενον* as a private Property, when it will do him, in all Respects, as much Good, when alienated to the publick Welfare. Nay, there are high Inducements to excite him to resign it to a Convent, since his Name will not fail to last as long as the Relick itself, and every Worshipper in succeeding Ages will bless the Hand which placed it there. While he lives his Honours will be great, and when he dies he may expect to pass swiftly thro' the Purgatorial Fires, and in due Time see himself enroll'd among the Saints. Then will he look down propitious in a peculiar Manner, on those who croud around his Donative. So much I thought proper to say for the Encouragement of the Person that has this Napkin, upon Condition it looses its Virtue of making Men rich: For otherwise, I would not persuade any Man to part with it to a Convent: Such a Place, being by no Means, the proper Receptacle for this Relick, during the Continuance of its earthly Virtues, which would greatly endanger the Devotion of the Cells, and perhaps turn the holy Fabrick into a Den of Rioters and Debauchers. If it is got into our Island, and in a proper

proper Hand, I would humbly propose to the Possessor, that when he has satisfied his own Demands, and made a reasonable Provision for all his Dependants, Friends and Neighbours, he would be so good as so suffer it to circulate thro' the poor Vicarages and Rectories of South *Britain*, till they are all augmented to 50 Pound *per Ann.*

I WILL not pretend to offer any Scheme for its future Course, but if it were for Perpetuity, appointed to this Use, or something of the like Nature, I presume the Inhabitants of this Part of *Britain* would soon feel the good Effects of it, in the abolishing of Tithes and all Sorts of Church Dues; nay in the Course of a few Years, in a Surrender of the Glebe to the Use of the Patrons, or if it shall be thought more proper to the Service of the Publick.

I MUST just mention that celebrated Relick called the *Veronica* in St. *Peter's* at *Rome*: 'Tis the memorable *Handkerchief* with which *Berenice* wip'd our Lord's Face, covered with Sweat and Blood, and has this amazing Peculiarity in it, That it retains to this Day the Effigies of his Face, tho' not very distinct, if I remember right. For being, as I imagine, rumpled up when it received the Impression, the Image would naturally appear confused, upon its being opened; I don't know that it was every brought into its first Situation, so as to exhibit the true Liniaments of a Face: But this I speak only by Conjecture, not having any Writer by me who has accurately describ'd this Relick.

I MIGHT mention other Relicks of this Sort, and indeed a greater Number than I have touch'd upon, without tiring the devout Reader,

der; and as for the Indevout I have mention'd too many already to expect any Favour from him. However I will mention one more that will perhaps please him, and atone for all the rest, and which he will readily believe without any Hesitation. The Relick, I mean, is the Blood of our Saviour, formerly at *Hales* in *Glocestershire*, kept in a Chrystal Vial. It had something very remarkable in it which was this, That the People at certain Seasons could see it very plain, and at other Times could not see it at all. The signal Favour, it seems, of seeing it, depended upon the good Qualifications of the Persons, and the Man that could not see it was judg'd to be under the Dominion of some mortal Sin. “ In the Reign
 “ of *Henry VIII.* this Blood was discovered to
 “ be no other than the Blood of a Duck,
 “ which the Priests renew'd every Week:
 “ And the one Side of the Vial was so thick,
 “ that there was no seeing through it; but
 “ the other was clear and transparent: And it
 “ was plac'd so near the Altar, that one in a
 “ secret Place behind could turn either Side of
 “ it outward: So when they had drain'd the
 “ Pilgrims that came thither of all they had
 “ brought with them, they afforded them the
 “ Favour of turning the clear Side outward,
 “ who upon that went Home very well satisfied with their Journey, and the Expence
 “ they had been at.” Let the Indevout please himself with this and a hundred more of the same Sort he may have heard of, I am in no Pain about the Event, and dare trust them in the Hands of Catholicks, whose Faith is too steady to be shaken by such Relations. Let *St. Anthony* at *Geneva* appear to be the privy Parts of a Stag, or the Brain of *St. Peter*, at the same Place, assume

Burnet's
Hist. Ref.
Vol. I. p.
242.

the Shape of a *Pumice Stone*, as *Calvin* says, they did in his Time, I'm sure the true Devotee to Relicks will despise the Author of such Reports, or if he condescends to think the Man relates what he saw, will stand to it that the sacred Relicks assum'd these Shapes to avoid the Eyes of the Prophane.

UPON the whole, I think I have mentioned Particulars enough under this Head; and 'tis easy to observe that there is not among them all one proper Relick of our Lord's Body. And indeed, 'tis impossible there should, since he took it to Heaven with him. So that it now appears, that in all the undoubted Examples of Translation and Ascension there are no proper Relicks to be met with any where, however numerous the Remains of another Kind are.

EVERY one will not presently see whither all this tends that I have now said, and I may expect to be chastised before my Reader takes a Step further. What does the Fellow mean with such a bustle and bouncing about what every one knows as well as he, that of *Bodies, which are taken up to Heaven entire, nothing can remain on Earth?*

Quid dignum tanto feret hic Promissor hic tu?

THE Wretch gapes and says nothing. But good, sweet, gentle Reader, indulge me one Minute, and you'll see with the twinkling of an Eye what I aim at. Of *Bodies that are taken up into Heaven entire, there can nothing remain on Earth*; this you allow is evidently true. And pray is not this as evident, *That of the Body of the Virgin Mary there are no Remains on Earth, therefore she was translated to Heaven*; so I hope now I may stand fair in thy good Graces. Always take this for a Rule
in

in reading, Never to condemn a Man till you have heard him out.

I PROCEED therefore, and shall now prove, that tho' I acknowledge there are innumerable *Remains* of the Virgin in Being, yet there are no proper Relicks of her Body any where on this Globe.

AND here I think 'tis hardly necessary to observe, that I shall have no Regard to that *Matter* which flew off from her, by what is called by the Physicians *insensible Perspiration*. I shall not, I say, look upon this as a proper Relick of her Body, supposing there may be Portions of it collected or run together any where. This can be no Argument against her Translation; for then neither *Enoch*, nor *Elias*, nor *Moses*, are Instances of a proper Translation, unless it can be thought that all the Matter which was ever a part of their Persons from the Time of their Birth to their Disappearance, was assum'd at their quitting this Earth; which no Body will be so extravagant as to assert. They will then, indeed, appear *above* as bulky as *Whiston's Antediluvian Giants*, who were the Offspring of the *Egregori*. Neither, further, can any of the Virgin's *Milk*, which was carefully collected, and preserv'd by the Devout, and transmitted to the present Age in reasonable Plenty, be considered in the present Case. Nor shall I admit any of her *Hair*, or the *Water* in which she wash'd her Hands, or the *paring of her Nails*, or any of her *Teeth*, if they are in Being, into the Number of proper Relicks. It must be some Portion of that Body in which she last appear'd as a living Substance on our Earth, that I look upon in the highest and properest Sense a true Relick of her Person.

'Tis, indeed, a great Felicity that there is such a Multitude of Things remaining, which

once belong'd to her, and Blessings innumerable are reckon'd up which have attended them in the several Parts of the Church where they have been plac'd: But the Comforts of her Body have been denied us, for more than 1600 Years, not a Bone, Muscle, Artery, Joint, Member or Ligament being heard of. Had she gone the Way of all Flesh, her whole Body entire would have remain'd, or at least some Scraps, and the same heavenly Visions and Revelations which brought other *Bones* to light, of infinitely less Value, would have discovered her's, even tho' they had lain forgotten for many Centuries.

WE have no Account, that I remember, for the three or four first Centuries of Church History, of the burial Places of any of the Apostles, excepting *James the Just*, *St. John*, *Philip*, *Peter*, and *Paul*. *St. James* was buried at *Jerusalem*, the Place where he suffer'd, as *Hegesippus* relates. *Polycrates* assures us, that *St. John* died at *Ephesus*, and *Philip* at *Hieropolis*; and 'tis most likely they were interr'd where they died. And *Caius*, a Writer, in the Beginning of the third Century, affirms, that *St. Peter* and *St. Paul* were deposited at *Rome*: So that for the Remainder of the apostolick College, there was a Necessity of Revelation in order to discover their Remains, there being no Record at all by which they could be discover'd. Accordingly *Nicephorus* and *Theodorus Lector* informs us, that *Anastasius* deposited the Relicks of *St. Bartholomew* at *Dara*, a Town on the Borders of *Persis*, on the Admonition the Saint himself gave him in a Dream. So the Body of *St. Matthew* was found by a Revelation from himself, and translated from *Bithynia* to *Salernum*. In the same Manner some of the old Prophets have been brought to light

Vid. Eu-
seb. Hist.

L. 2. c. 22.

and 23. and

L. 5. c. 24.

light. In the Reign of *Theodosius the Great*, the Bodies of *Habbaccuc* and *Michah* were found at *Eleutheropolis* and a neighbouring Place, by a Revelation made to *Zebennus*, Bishop of that City, as *Sozomon* says expressly *per* His Lib. 7.
divinam in Somnis Revelationem, and so the c. 28.

Body of *Zachary* and *Samuel* were found in the 5th Century. Instances of this Sort may be met with in great Plenty in *Baronius*, who is very curious and exact in such Particulars. The Reader will give me Leave to take Notice of one from *St. Austin*, the renowned Bishop of *Hippo*. In one of his Sermons after he had related the Martyrdom of *St. Stephen* as it stands in the Acts, he adds an Account of the finding of his Body, which had lain hid from the Time of his Interment, and was very lately brought to light by Revelation. His Words are very remarkable and much to my Purpose, *Hujus* Aug. Serm.
Corpus eo usq; ad ista Tempora latuit; nuper 25.
autem apparuit sicut solent apparere Sanctorum Martyrum Corpora, Revelatione Dei, quando placuit Creatori. And is it possible for any Man to think, that on Supposition of the Virgin's Death and Burial in the ordinary Way, she could have hitherto lain hid, when so many Bodies of lesser Value have miraculously emerg'd from the Dust? I must venture to say, if she had been committed to the Earth like one of us, that Guards of Angels would have watch'd her Sepulchre if the Faithful had forgot it, or by the Heat and Fury of Persecution had been driven from it: So it had been preserved to calmer Days, and soon become a Rendezvous of devout Worshippers. Here the first Christian Church would have rear'd its Head, here the first Altar would have been sacred to her Memory, and here the first establish'd Mass would have been chaunted to her Honour. Or
if

if I may not have Leave to speak thus, surely Time, which has brought forth the Bodies of all the Apostles, either entire or in Part, would have produc'd the Body of the Virgin if it had any Repository among Mortals.

SHALL, (to mention yet inferior Saints) St. Clement, St. Irenæus, St. Cyprian, and St. Helena be rescued from their dark Dwellings, and a thousand other meaner Names be secured in Pompous Edifices, and not a single Atom of the Queen of Heaven share in the like Honour? How absurd!

The Body of St. Luke lies guarded from Corruption at *Padua*, and his Head in Great Rome herself, in the *Vatican*.

St. Mark was found in the 9th Century and deposited at *Venice*, where a magnificent Pile, with all imaginable Decorations, stands erected over him.

St. Bartholomew resides in Peace at *Beneventum*, enshrined and worshipp'd, after a Translation from *India* or *Persia*.

St. James lies now in State at *Compostella*, under the High Altar of the Church, after a perilous Voyage along the Mediterranean in a *Marble Ship*.

St. Paul, or rather St. Peter, graces the Metropolis of *Christendom*, the Seat of Infallibility, the Center of Unity, the Source of Light, to whom great Numbers of spacious Provinces and Kingdoms pay their tributary Reverence, and to whom the whole Globe ought to bow the Knee; had but Men the Grace to hearken to her Claim.

THERE, where the Sovereign Pontiff sits enthron'd, and in the most costly Temple, that blazes with a thousand Altars, bespangled with the most costly Ornaments, lies St. Peter, surrounded with *terrestrial* Honours, waiting for a Refur-

Resurrection to *celestial* : And shall the Blessed Virgin be the Food of Worms, or wander in Ten thousand Bodies, pass through infinite Alterations and Transmutations, which I tremble to think of? It cannot be. No, She could not fail of at least equal Honours, had the Earth contain'd her. She is then entred into the Heavens and saw no Corruption. *She was not found because God had taken her.*

If what I have hitherto said be not sufficient to gain Assent to my Proposition, I have that yet to add, which I question not will make the judicious and unprejudic'd Reader my Captive.

If therefore he is not quite tired, (as we have travelled thus far together) I hope he will not turn his Back here, but let me have the Pleasure of his Company, while I open to him a new Scene. And indeed, I cannot do Justice to my Subject unless I take particular Notice of the *Virgin's House* yet remaining, which furnishes me with this Reflection, That 'tis highly dishonourable to her to believe that the *Cottage* in which she dwelt at *Nazareth* should yet subsist in good Condition; and that the *Tabernacle*, in which her Spirit dwelt, should lie in Ruins, blended with common Dust.

THIS Relick is, indeed, of such an extraordinary Nature in itself, as being the only one of the *Kind* in the *Universe*, and being from the first Appearance of it to this very Day all-over so *surprisingly miraculous*, that it requires (I have some Time thought) a very strong *Faith*, and a good Degree of *Self Annihilation* so much as to believe one Word that is said about it; tho' the Evidences of its being genuine, both internal and external, are as strong, if not stronger, than for any single Relick whatever.

I WAS once resolv'd not to mention it, as well knowing that the Temper of Mind, which is absolutely

absolutely necessary to lead People so much as to listen to the Proofs that may be brought to support such Relations, is in this Part of the World, lost to such a Degree, that I despair of ever seeing it reviv'd, unless the *infallible Church* takes immediate Care to increase *their Faith*; and 'till this is done, the *zealous Missionary*, I fear, will give but a poor Account to him that sends him. Send but *Faith*, and the Work will go on of itself, without putting the Church to a Farthing Expence, or any of her Servants to the Fatigue of Voyages, Journeys, Visitings, Preachments, Wheedlings. 'Tis wonderful this Expedient has not been thought of, as being the most easy, safe, expeditious, Method of doing Business. 'Till his Holiness shall deign to do *Britain* this Favour, it will not displease him, perhaps if I unask'd, unknown, and unbrib'd, venture to feel the Pulse of my Fellow-Countrymen, who bare him no good Will, and are apt to speak slightly of him and his Dignity.

Vid. Ged- THE Story in short is this. " The House in
des Vol. " *Nazareth*, in which the Blessed Virgin was
IV. p. 99. " born and bred, after it had stood above 1300
" Years in that City was, on the 9th of *May*,
" 1291, removed from thence in the Night by
" four Angels, and was set down on a Moun-
" tain in *Dalmatia*, not far from the City *Trif-*
" *estum*, which is, at least, two Thousand Miles
" from *Nazareth*. It stood there three Years
" and seven Months, and then in a dark and
" tempestuous Night (for it always travell'd
" only by its own Light) was carried by four
" Angels over the Adriatic Sea, and was set
" down in a Wood in *Italy*. That Wood be-
" long'd to a Lady, whose Name was *Lauretto*,
" from whom this itinerant House has its Name.
How astonishing! All other Relicks are mere
Bangles to this. What are a Bone, a Garment,
a Shred

a Shred of some Vestment, or intire Bodies of common Saints to the *House*, where *the Mother of God*, the *Queen of Heaven* was born and bred, and where *Christ* himself was conceived? Here was an *Image* of the *Virgin Mary*, made by *St. Luke*, and plac'd there by the Apostles themselves. Here was the *Altar* at which *St. Peter* said his first Mass, and a Crucifix plac'd on that *Altar* by the Apostles. Here was some of the *Virgin's Earthen Ware* in a Cupboard, and here, after due Consecration, all the Apostles had celebrated Divine Offices.

Exilis domus est ubi non, & multa supersunt

Et Dominum fallunt & prosunt furebus. Hor. Ep. 6. l. 1.

A surprising Collection indeed, besides the Walls, Timber and Roof, every Morfel of which is heavenly and divine. And accordingly the Epithets, giving to this Building, bare some Proportion to its Worth, *The most holy Chapel; the glorious and holy, holy Cell; the Throne of the Divinity; the Golden House; the Propitiatory of the most High; the City of Refuge; the Well of living Waters; the Terror of Devils.*

I WILL take Leave to indulge myself a little upon so pleasing a Subject, and make some Remarks upon this *translated House*, which bares methinks some Resemblance to the *Translation of the Virgin herself*. And here let me observe, in the *first Place*, that the removal of this sacred *Edifice*, happened at a Time of all others, the most critical and opportune. The World was now in the happiest Situation, perhaps, that had ever been seen in Point of Faith; so that such wonderful Events, were as easily believed, as related. The Priests were never harrass'd with the Boggings and Demurs of Scepticks and Infidels; but found a willing People, ready prepar'd to receive all

H

that

that was proper for them to believe. Thus the Laity immediately reap'd all the Benefit that could flow from a ready Faith, and their Guides all the Pleasure that naturally arises at the Sight of towardly Disciples.

BESIDES the Christian Powers were now beat out of *Palestine*, and cut off in a great Measure from the Comfort of visiting the Holy Places, so that it seem'd almost necessary for the well-being of Christendom, that something from this *sacred Ground* shou'd be transported into it. And forasmuch as it was not possible for Christians themselves to recover any Thing from thence, and their Enemies wou'd not so befriend them, at that Time, as to send any Thing, 'twas requisite that something shou'd go, or be carried miraculously by invisible Powers. What had been brought thence before, seem'd not sufficient to answer the Demands of that *Religious Zeal*, which now seem'd to be more flaming then in all past Ages; and some precious *Remain* rescued from the Flames and Rubbish, wou'd, without Question, be received with the most transporting Pleasure. And what could be more proper for the Purpose than this *Sacred Cottage*! Accordingly it came on Angels Wings, and flew into the Arms of a Devotion that could be encreased only by its Presence.

I MUST observe, in the next Place, that the Situation *she* chose for herself, seems of all others the most proper and natural; I mean that which *she* pitch'd upon last, and where *she* now stands. There was no induring *Palestine*, in the State it then was, crowded with Barbarians, who wou'd have plundered all the sacred Furniture, and then perhaps demolished *her*, if they had found *her*; or, which was worse, converted *her* to the prophane Use of a Disciple

Disciple of *Mahomed*. And whither could she flee but to the next most sacred Ground; on this Globe? Hither she is waisted, and places herself under the Guardianship of the Universal Bishop.

Da sedem profugæ.

She staid to the very last Extremity, and kept her Ground so long as she had any Defenders, and then march'd off under a Guard of Angels, o'er Hills and Vales, o'er Rocks and Woods, o'er Seas and Rivers.

Illum in Italiam portens, victosq; penates.

Virg. *l. i. v. 72.*

And here she stands, as it were, in the very Center of her Worshippers. How many weary Steps, and perilous Journies, and Money too, are sav'd by this Migration of the *Holy House*, from *Nazareth* to *Italy*? But there is another Consideration of greater Consequence, which is, that by fixing herself so near to *Rome*, she has brought infinite Treasures into the Territories of his Holiness; so that in the Course of little more than four Hundred Years, Emperors, Kings, Queens, Princes, and other meaner Folks, have crowded her with Riches immense. "Silver can scarce find any Ad-
" mission here, and Gold itself looks but poor-
" ly among an incredible Number of precious
" Stones." So amply has she rewarded all the pious Zeal of former Times, and made the Holy See full amends for all her Expences, Tears, Prayers, and Holy Wars; by thus drawing together more perhaps than had ever been expended, for the Recovery of the sacred Soil where once she stood. And we may well look upon these Heaps of Wealth that are amassed together, as the hidden Reserves and Magazines of the Church, which she is to open on any pressing Occasion, for her last Defence

Vid. Ad-
ditions Tra-
vels. p. 111,
112,

and Preservation.——If these are not peculiar and distinguishing Marks of high Regard to *Rome*, what can be deem'd as such? “ O *Rome!* if ever thou forget to Worship the Virgin, *great, unpardonable* will be thy Ingratitude! O Virgin, if ever thy Pontiff cools in his Zeal for thy Honour, and ceases to invoke thy Name with the purest Flames of Devotion, may he—— I was going to say something severe: But the past Behaviour of the sacred See, forbids all Suspicions of Defection from thy Worship: and sooner may every Saint perish from her Kalendar, than thou, O *Lady of Loretto*, fail of having the lowliest Prostrations!” The Reader must forgive this that looks something like Enthusiasm in a cold Country, where he rarely meets with such Fervours; which are common in more southern Situations. Let it for once be seen that the Grandeur of the Occasion, can bare down all the Rigour of the Climate.

BUT I must not forget to observe, that as this stupendous Relick came without fetching, so it came unask'd and unbrib'd. Long had the Christian Powers exerted their Strength, to rescue the Holy Land out of the Possession of Infidels. Many an Hero had the Honour of laying his Bones among *Jewish* Kings and Prophets, and mingling his with the Royal and Sacred Dust. Many a fair and gallant Squadron, and Troop of spiritual Militia, reap'd Death and Laurels at once. But infinite Treasure, innumerable lives were sacrificed in vain; the sturdy Unbelievers being in the End too strong for the best consecrated Weapons. *Palestine* is lost entirely, and become a Prey to the Barbarians, and the *Santa Casa*, with all its Furniture, made a sort of Captive. But this was only for a short Space: For when in the

the Hurry and Confusion of Affairs, no one seems to have thought of *her*, or cast one pitying Eye towards *her*, or made one Prayer for her Security or Translation ; *She* steals off under a Guard of *Seraphs*.

—— *Raptos ex hoste Penates*

Classe vebo mecum. Virg. *Æn.* l. 1. v. 382.

THE Romans in their early Days (how long the Custom lasted I cannot tell) when they besieged or attacked a Town, call'd out the Goddesses, Protectresses of the Place, and invited them to better Accomodations and Honours, than they had at Home. The oldest Example of this Practice, seems to be that of the Dictator *Camillus*, just before he became Master of the City of the *Veii*. He first directs his Prayer to *Apollo*, to whom he vows the Tenth of all his Spoil, and then in these Words addresses *Juno*, the Guardian Goddess of the Town. *Te simul Juno Regina quæ nunc*

Vid. Macrobius. L. 3. c. 9.

Vcios Colis, precor, ut nos victores in nostram tuamq; mox futuram urbem sequare: Ubi te, dignum amplitudine tua Templum accipiat. O Queen *Juno*, I conjure thee to follow us Conquerors into the City, which is now ours, and which shall soon be your's ; where you shall be plac'd in a Temple worthy of your Majesty and Grandeur. This was down right Bribery, but however, was, perhaps then, look'd upon only as a necessary Piece of Civility, to avoid the Sacriledge of taking the Gods Captive, as *Servius* observes, in his Notes upon *Virgil*.

Æn. L. 2: v. 351.

BUT the more modern Romans seem not to have had any Notion of calling off their Relicks, when taken Captive, tho' they might have taken the Hint from the Conduct of their Ancestors in another Case. Had the Holy House come into *Italy* upon an *Invocation*, or *Evocation*, we should certainly have heard of it

it among the many Wonders that stand upon Record, relating to this Affair: But there does not appear to be any sort of Ceremony us'd upon the Occasion; all was meer Good-will, pure Benevolence unsought, unthought of, which Circumstance greatly enhances the Favour.

AND indeed, upon the whole, it will not seem strange upon a near View of the Case, that the Holy House shou'd move off some-
whither, *motu proprio* as it were, it not being at all becoming to take up her Abode, as I observ'd before, among such Ruffians as now had reduc'd her Native Soil. But there is another Thing that ought to be remember'd, which intirely justifies the *Santa Casa* from all Aspersions which some may cast upon her, as if her retiring was a Mark of Cowardize and Impotency; which is this, That among the Antients it was generally believed, that when Affairs became desperate, the Gods, or Tutelar Deities always retir'd of their own accord, and wou'd never suffer themselves to be made Captives, or submit to the Laws of Conquerors. *Tacitus* seems to allude to this Opinion (as somebody has observ'd, tho' I cannot tell who) in a Passage relating to the Seige of Jerusalem. *Audita major humana Vox Excedere Deos, simul ingens motus excedentium.* A Voice greater than Man could utter was heard, saying, The Gods retire, and at the same Time a mighty Motion at their Departure. But be this as it will, we have an unexceptionable Testimony in what *Aeneas* speaks when Troy was all in Flames.

Tacit.
Hist. L. 5.
c. 13.

*Excessere omnes adytis arisq; relictis
Di quibus imperium hoc steterat.*

Virg. Æn.
L. 2. v.
351, 2.

So that we need be in no Pain at any Fleers of Scepticks upon this Head, or look any further for a Precedent to justify this retreat of the Holy House.

I MUST

I must observe again, That whatever Pleasure may arise to us in these Northern Climes, at the near Situation (comparatively I mean as to the Place where it once stood) of this *Divine Remain*, and whatever Benefits and peculiar Priviledges the Italians, and especially the immediate happy Subjects of his Holiness may triumph in; I wou'd observe, I say, that neither we nor they, ought to be confident or boast much in her kindly Situation. Time may come, when she will think of sitting again. I do not form any Jealousies from hence, that the Soil where she now stands, with all its Advantages, is not so friendly to her Priests and Ministers, as might be wish'd, being oftentimes subject to terrible Distempers, which sweep many away. This some have improv'd (to mention it by the bye) into an Objection against the Virgin, as if she took no care of her immediate Servants and Domesticks. But the Answer is easy, namely, that as the Privilege of attending *there* is one of the greatest, 'tis highly fit that it shou'd have a quick Circulation, and that great Numbers shou'd reap the Benefit of officiating at her Altars, which could not be done were the Air as salutiferous as in other Places, or had a miraculous Quality of producing long Life. It may be said *she* has been us'd to migrating, and so may quit *Italy*, as she did *Nazareth* and *Dalmatia*. But I found my Suspicion I confess upon another Motive, and that is the natural Love all People have for their Native Soil, which is not easily suppressed.

Nescio qua natale solum dulcedine cunctos

Detinet, immemores nec finit esse sui.

I confess this has sometimes given me great uneasiness. I once happened upon a Passage in

Q. Curtius, that in some Measure dispersed

Q. Curt:

my L 4 c. 3.

my Fears. He tells us, that when *Tyre* was besieged, a Burgher dreamt that *Apollo* wou'd abandon them; but that the *Tyrians* took an effectual Way to secure him, by fastening him to the Altar of *Hercules* their tutelar God, by a Golden Chain. The *Holy House* in like manner seems to be so fixt in *Italy*, that a removal may appear impossible, if human Art, and all the Honours of *Christendom*, are of any avail. She is fastened down, and cased over with all imaginable Strength and Care, loaded with the Weight of infinite Treasure, heap upon heap, and become so unweidly, that one wou'd as little fear a Removal, as that a Mountain from the Alps, shou'd forsake her neighbouring Rocks, and fly away to *India*. This I own in all human Views may be a Security against all the natural Force and Energy of the *Holy House*. When *she* came from *Nazareth*, *she* was a meer Skeleton of a Dwelling, a light featherish Edifice, a very Paper-Building compar'd with what she now is, and so perhaps needed not the Assistance of Angels in her Flight, unless for Decency and Pomp: But her present super-added Weight I acknowledge is Matter of Consolation, and gives good Hopes that no Power of her own will be able to raise her from her present Foundation: But if Angelick Powers (to whom Mount *Athos* and a Mole-hill are both alike) descend; away she flies with all her Riches, collected in the West. And Whither shall she steer but to *Dear Nazareth*, to blaze at home, and shew her Finery? So the poor Merchant quits his native Soil, in order to return again, and spangle in his gilded Chariot, drawn by Prancers.

I know the Sanguine Votary will laugh at this Jealousy of mine, and brand it with the Name

Name of a meer imaginary Panick: But I must beg his Pardon if I insist upon it that there are some Appearances, which look threatening enough. Can he pretend to affirm that Devotion to the Virgin has not been gradually cooling for a considerable Time! No. There is no comparison, I will venture to say, between the Zeal of past Ages, and the last. Has she not lost many Votaries? How many fair and fruitful Kingdoms have been lopp'd off from her? How many Countries that once could boast of Crowds of Worshippers, now groan under the Weight of her Enemies, who suffer not her *Image* to appear in any of their Temples, tho' pretendedly erected to her *Name*? Indeed I can't but think her happiest Days are gone and past, and that the holy Cell is every Year drawing nearer and nearer to a new Migration. Nor do the Reasons of her first Flight still subsist, tho' her Native Country is in the Hand of her Enemies. They are grown more polite, and have for a long Time suffer'd the Christians to visit the holy Places: Nay, after all the Noise and Clamour that has been rais'd against them, as Destroyers of old Relicks, they have suffer'd innumerable precious Remains to continue unmolested among them, and I can't but think they wou'd give the Virgin's House an honourable Reception, if it should offer to settle at *Nazareth* To-morrow. A Man might reckon up a thousand Things that Christians pay a high Regard to, that are at this Day to be seen in *Palestine*, tho' in the Hands of *Turks*.

But I must not be too long here, and therefore as we are speaking of the Virgin's House now at *Loretto*, I will only mention some Houses which yet are suffer'd to continue in the Holy Land, tho' they formerly were possess'd by Christians.

Maundrel
passim.

THE Houses of *Zaccheus*; *Annianus*, who restor'd *St. Paul* to his Sight at *Damascus*; *Lazarus* at *Bethany*; *St. Mark*, and *Elizabeth* the Mother of *John* the Baptist; and *Simeon* who took *Christ* in his Arms in the Temple: Nay, the House of *Joseph*, where our Lord lived near thirty Years, and consequently where the Virgin dwelt also, are all now standing; so that what I just now said, need not be Matter of Wonder, to any Man, that the *Turks* are in such a good Disposition as to admit the *Santa Casa*, if she returns Home. What Reason can be given why all these Houses are suffered to continue unhurt, and yet, that the *Loretto* would be ill treated? She may then, whenever it shall please her Sanctity, command the heavenly Guard that set her down in *Italy* to translate her, laden as she is, to *Nazareth*, without Danger. And then perhaps, the Zeal which is now dwindling and dying, may revive with fresh Ardour.

BENEFITS that are cheap, are oftentimes despised, while Blessings at a good Distance and which must cost Pain and Labour to obtain, are highly valued.

Virtutem præsentem odimus

Sublatam ex oculis, quærimus invidi.

Besides the political Situation of Affairs seems to forebode this Migration. The Christian Powers seem disposed at present, to attack the *Ottoman* Empire with Vigour, and a few Campaigns may lead them into *Palestine*. No one then will question that, when the Way is cleared and all Opposition overcome, a natural Propensity and Affection to her native Soil, will immediately induce her to call for all proper Aid to conduct her Home. I would not judge hardly of his Holiness, but yet I have some Suspicions, That as the Fear of losing her, may

may have, in a good Measure, prevented all Crusado's to the *Holy Land*, for a considerable Number of Years; so the same Fears may operate too strongly in the present Posture of Affairs, and lead him in an underhand Way to check the towardly Disposition of his Homagers; or at least not to be hearty in his Blessing upon the Enterprize.

I will add but one Remark more, which is this, That the Attention of this Island was some Years since in a very extraordinary Manner pointed to this holy House; in as much as a Vow made to the Owner, procured a Son for one of our Monarchs, when all Hopes of Issue were in an ordinary Way quite lost. "O Virgin how kindly dost thou lend an Ear to thy Votaries in the Time of their Distress! The Blessing was so much the more remarkable as being bestowed upon the Unworthy. For whatever the Monarch might claim at thy Hands, whose Zeal was unsuspected, yet his Subjects had no Title to such peculiar Favour. They were not in the Number of thy Worshippers, and rarely visited thy Thresholds, but when moved by a secular Curiosity, to spy out thy Riches, and cast an envious Eye on thy Treasures: Nay 'tis not improbable, would gladly have mann'd a Fleet to transport thy Wealth, thy Jewels, sacred Vessels, and all thy other unnumber'd Stores, to glut the avaricious Island. How is it that we are thus distinguish'd! Was it to allure us to thy Service and Worship? Was it to secure a small and hopeless Number of thy Worshippers? Was it that thy Religion might not want a Prince to head it, fight its Battles, and in the End reduce the wandering Sheep to the Fold of thy High Priest? Yes. We own these to be the high Reasons

“ of thy Benevolence. But alas ! — O In-
 “ gratitude ! who can speak the rest ? —
 “ But happy he, now sheltred under the Cover
 “ of thy Wings ! There may he rest secure
 “ from the Ingrates, till thy *Santa Casa* fail
 “ at the Head of his Navy to smoothe the O-
 “ cean, and then grace the Triumphs of his
 “ Entry into our Metropolis. Methinks his
 “ Holiness will not grudge to part with her
 “ for a *while* upon so great an Occasion,
 “ which would end in the Conversion of the
 “ whole Island. Nay sure he would be con-
 “ tent to surrender *her* to *Nazareth* at thy
 “ Call, without touching again on *his Terri-*
 “ *ories*, after having left so great a Blessing
 “ behind her. Methinks I see the *holy Hives*
 “ begin to heave, and the Inhabitants from all
 “ Quarters upon the Wing to feast on the de-
 “ licious Flowers of *Britain*, and joyfully ren-
 “ dering back their tributary Honey to the
 “ Vatican. ”

I KNOW no Way so proper to gain the Par-
 don of my Reader, as to return to the special
 Matter in Hand, without making a long A-
 pology for the foregoing Digression ; this would
 be to offend, while I beg his Indulgence. Let
 it suffice to say I have transgress'd, and will
 do so no more, but hasten to a Conclusion.

The Virgin's *House* then, I say, which is
 now in *Italy*, invested with all possible Ho-
 nours, is a standing Proof of her Translation.
 Can it be imagined that such mighty Care would
 be taken of a *Habitation* made with Hands, the
 Workmanship of Mortals, and those none of
 the best Artists neither, while at the same time
 a *Building* erected by the immortal and im-
 mense Architect lies in Ruins, so that it can-
 not be distinguish'd from common Dust ; nor
 does the least Part of it remain to shew us
 what

what once it was? For my Part I shall sooner look upon this Story of the *translated House* as an impudent and studied Forgery, than believe it with this Article tack'd to it, that the *Virgin* herself was not *translated*.

But, to descend to some other Particulars; Has Heaven guarded the *Hair*, and *Combs* of the *Virgin*, and suffered the sacred *Head* on which they grew, and to which they were apply'd, to perish? *Rome*, *Macon*, and *Bezancon* can testify they yet remain. Shall *Brittany* and *St. Flour* carefully preserve the *Shoes* and *Slippers*, and the precious *Feet* that wore them find no Place on which to rest their *Soals*? Can the *Girdles* lie secure at *Montserrat* and *Prato*, and the *slender Waist*, which once they bound, be dispersed into ten thousand Atoms? Can the *Measure of her Foot* (of which the *Spaniards*, as I remember, have the sole Honour) be preserv'd with Reverence, and the *Foot* it self be irrecoverably lost? Shall the *Virgin's Wedding Ring* * be ador'd at *Perouse*, and the taper *Finger* on which it spangled moulder in common Earth? No. These things cannot be. The same Care which has wonderfully preserv'd these venerable *Κειμήλια*, would have watch'd the *Virgin's Body*, or at least some

* There was a terrible Contest about this Ring in the 15th Century. 'Twas either an Onyx or an Amethyst, tho' 'tis not certain which. A Jeweller had brought it from *Jerusalem* into *Europe*, and given his Word that 'twas certainly genuine. *Hoc annulo pronubo Sponsus Josephus Mariae digitum oppignoravit.* It lay neglected for some Time, till it appear'd to have a miraculous Virtue. It was then in the Dukedom of *Savoy*; but was afterwards stole, and carried to *Perouse* in *Dauphine*. This created a mighty Feud between the first and last Possessors, and the Matter was contested under Pope *Sixtus IV.* and was at last ended by *Innocent VIII.* who I suppose allotted it to *Dauphine*, where probably it now is. *Vid. Spanh. Hist. Christ.* p. 1835.

Portion of it, and brought it to a proper Receptacle had this Earth ever contain'd it. The *Shift* at *Chartres*, the *Handkerchief* at *Treves*, are venerable Remains, but are infinitely below the *Body* that grac'd them, and therefore cannot be suppos'd to be honour'd by a miraculous Preservation, if there had been any *Body* on which a divine Protection might be exerted. Her *Gloves*, her *Veil*, her *Bed*, her *Chair*, the *Stones* on which she wash'd our *Saviour's* swaddling Cloths have all their safe Repositories. Her *Candles*, the *Oil* for her Lamps, her *Kitchen Furniture*; nay the very Ornaments of the *Toilet* and the *Dressing Room*, are got into honourable Shelter, into Houses of Cedar, and golden Shrines; while the Owner of them has not so much as a Tent or a Hovel for a Covering, if not translated.

THE Reader and I are by this Time too well acquainted for him to suspect, that I intend (by any thing that has been said) to depreciate *these Gifts*. I assure him however, that I have full as high a Veneration for them as they deserve. I look upon them as Remains which have been brought to Light and purposely design'd to supply the Place of the Virgin's Body, either intire or in part, and that they have been, still are, and in all Appearance will continue to be of special Service, and extraordinary Benefit to the Clergy, who have the Honour of being *her Ministers*. The Regulars especially could hardly subsist, I mean some Orders of them, and in some Places without the Presence of these or such like sacred Remnants; at least could not have so comfortable Accommodations. Men immur'd in Cloysters and Convents, with hard Lodging and coarse Fare, condemn'd to the Austerities of Fasts and Whippings, Vigils, Matins, perpetual Prayers, and a thousand Severities

verities which we Seculars know nothing of; would hardly ever be visited, or have one pitying Eye cast upon them, were it not that Care has been taken to make them rich in *such* heavenly Treasure, which naturally brings along with it a Competency at least of earthly Goods. And let the devout Worshipper of these Things remember, that tho' they may oftentimes receive no *immediate* Benefit from the Presents they bring to the Repositories where they lie, nor from their Stroakings, Kissings, Prostrations, Adorations, or other their Testimonies of Affection: Yet inasmuch as they perform an acceptable Piece of Service to the Guardians of them, its certain one *considerable* End of their Preservation is answer'd; and for the rest, Men ought in all Reason to be content to wait the proper Time for their Reward, which is dispens'd in *miraculous Cures, Births, heavenly Visions, Raptures*, and the like, according to the Discernment and Sagacity of *holy Men*, who know both when and where, and to whom to dispense these Blessings.

THIS would lead me to a Discourse on the great Benefit of Relicks, but (besides that I have promised to digress no more) I apprehend it would be of no great Service in this Country at present, where they are few to be met with, and *none* that I can hear of that are offer'd to publick Adoration. And tho' these Papers may look towards a foreign Religion, yet I scorn to entice any of his Majesty's Subjects into a foreign Countrey, to try the Value of Relicks. All the Comfort that a Well-wisher to them can take is, That as the *Pleasures, Freedoms, and Curiosities* of the Countries where they lie in great Plenty, daily allure great Numbers of our Nobility and Gentry to travel; so the *Pomp and Decorations* of their Temples and

Worship

Worship may by Degrees enchant them into a liking of their *Faith*, which will bring along with it a Veneration of their *Relicks*.

Conclu-
sion.

THUS I have gone through this Argument. I have guarded against all hard Names, having been early convinced that strong Reasonings are much more difficult to answer. When I find a Writer of Controversy betakes himself to Satyr, Scurrility, and *Storming*, I presently conclude the Man fancies his Talent lies that Way, and hopes to do more Execution than could be expected from the *Calms* of Argument. I have known some who on the very Point of being routed, have let fly at the Adversary whole Vollics of *Suspensions*, *Insinuations*, *opprobrious Names*, *downright Calumnies*; which have had such an irritating Power, as to blow him up into a Rage, so that he has forgot himself and his Cause, at the very Time he should have triumph'd. Thus the Affair has gone off in a Tempest, and their Readers have been so terrified with Thunder and Lightning, as not to be able any longer to bear the Terrors of the Combat.

I HOPE it is no Piece of Vanity (some may look upon it as the Acknowledgment of a Weakness) if I say I have a pretty deal of the *milky* in my Disposition, and so think my self in no Danger of being fir'd by the most flaming Opposer. If any such shall think fit to appear against me, I will assure him beforehand, that I am determin'd to let him *blaze* till he is *burnt out*, and then with a great deal of Composure I will trample upon his *Asbes*. But if any Man of a benign Temper, who thinks I have mistaken, or not done Justice to my Subject, shall set me right, I shall be oblig'd to him. We cannot all be Victors; somebody must lose the Day. And in my Opinion, he that is vanquish'd wins the most, in this Sort of Combats. The Victor remains in Possession only of what he had before the Battle. The Conquer'd gains the Truth, for which methinks a Man would at any Time be glad to be overcome.



F I N I S.

